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A SURVEY OF MARATHI DIALECTS

V

KONKAṆI OF KANKOṆ

A. M. GHATAGE
DECCAN COLLEGE POONA-6

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by

A. M. GHATAGE

Professor of General Linguistics
University of Poona

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INTRODUCTION

Among the numerous Marāṭhī dialects which are collectively called Koṅkaṇi spoken along the western coast of India, the dialects spoken in the territory of Goa form an important group. They stand midway between the dialects further to the south in the areas of Karvar and Cochin, which are really pockets of Indo-Aryan speech in a predominently Dravidian area, and Kuḍāḷī to the north in the district of Ratnagiri which is close to the Koṅkaṇ standard and the standard Marāṭhī of Deša. These dialects can be considered as the real southernmost tip of a continuous territory of the Indo-Aryan speeches, and hence of great linguistic importance.

The different forms of speech in the Goan territory are not yet carefully surveyed and what is generally called the Goanese Koṅkaṇī appears to be some kind of normalised form of speech, a slightly archaic form due to the influence of the earlier literature, which is being more recently used for literary purposes. The spoken dialects of the area differ from each other both on regional and social grounds, but it is not yet ascertained how big these differences are. The dialect of the present monograph is the one current in the slightly upper stratum of the agricultural community of the southern part of Goa, the area of Kaṇkoṇ, the speakers being Hindus. This speech appears to differ slightly from the speech of the lower stratum of the same community, from the speech of the Christians and the speech of the tribals called the Gā̃vḍas, all from the same locality.

The speaker of the dialect analysed here comes from a small village called Khalavḍẽ, about three miles from Kaṇkoṇ and belongs to the agricultural community. He is thirty years old and educated upto the S. S. C. standard. He has travelled very little and habitually uses this speech

at home. He proved a good reliable informant and he was able to keep his own form of speech different from the standard Marāṭhī which he knows. Even then traces of the standard language could be seen in his speech.

The material collected for the analysis consists of some 1,500 vocabulary items, five hundred detached sentences, a number of nominal and verbal paradigms and 13 texts mostly in the form of popular stories retold. Though this material is found to be quite sufficient to give a detailed picture of the dialect in all essentials, some details of minor importance were found lacking. In particular rare types of nominal declensions were not amply represented and a few forms among the verbs could not be ascertained. The same is true of the gender of a number of words. The most striking features of this dialect can be stated as follows:—

(i) The phoneme /ɨ/ is well attested.

(ii) There is a fair amount of variation in the realisation of the vowel phonemes which are phonetically adjecent. This has given rise to a large number of allomorphic shapes for many words. Distinctions which were clearly drawn in isolated words were not preserved in continuous speech and the only thing that could be done in this regard was to give the differences as they actually occurred even at the cost of inconsistency.

(iii) /c, j/ are kept fairly distinct from /č, ǰ/

(iv) Nasalisation is not only phonemic but quite marked.

(v) Aspiration with voiced and voiceless stops was found to be unstable.

(vi) The Loc. singular has a peculiar morpheme /~k/.

(vii) The forms of perfect are lacking though a few uncertain traces can be found.

(viii) The genitive formation shows a greater variety.

(ix) Post-positions and genitive suffixes are often dropped leading to a form which apparently remains invariable for gender and number.

(x) The loss of final vowels in connected speech has given rise to geminates like —nn, —ṇṇ, —ll, —ḷḷ etc. at the end of words.

Shri S. B. Kulkarni, who is working as the field-worker for this dialect survey, helped me in analysing the language. The department of Linguistics at the Deccan College and my colleagues were of great help to me on many occasions and I have, as usual, enjoyed the courtesy of the authorities of the Deccan College, particularly the director. The State Board for Literature and Culture and the Government Press continued their patronage and co-operation throughout. To all these sincere thanks are due.

A. M. Ghatage

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CHAPTER I

PHONOLOGY

1. *Vowels*

The Koṅkaṇī dialect of Kāṇkoṇ in South Goa, shows the vowel system of nine members of the following pattern:

	Front	Central	Back
High	i	ɨ	u
Mid	e	ə	o
Low	ɛ	a	ɔ

This system shows a perfect pattern of 3×3×3. It uses a three-fold contrast in height, high, mid and low, and a three-fold contrast in the place of articulation, front, central and back. Phonetically speaking, the three central vowels are lower than the corresponding front and back vowels, being [ɨ], [ə˘] and [a]. Lip-rounding is not distinctive because predictable; the front and central vowels are without it, while the back vowels are always accompanied by it.

Length in the vowels is not phonemic. Phonetically, vowels are both short and long, but this feature can be determined with the help of the syllabic pattern of the word in which it occurs. All vowels are comparatively longer in monosyllabic words and in the final syllable of polysyllabic words. In all other syllables the vowels are comparatively shorter. Final vowels show varying length, being either semi-long or fully long. The longer the word the vowels of the non-final syllables go on decreasing in length.

In the normal and rapid speech it is found that there is a good deal of overlap between vowel phonemes which are adjacent to each other in the phonetic space.

producing in a strict theoretical approach a large number of allomorphs of many words. Phonetically the segment often stands midway between the two alternative phonemes, though there is no regular neutralisation involved. This state of affairs can be indicated in the following manner, where the central phone is a frequent phonetic realisation of the fluctuation between the two phonemes on the two sides:

/i/ ~ [ɪ] ~ /e/

/e/ ~ [ᴇ] ~ /ɛ/

/ɛ/ ~ /ya/

/ə/ ~ [ɨ] ~ /i/

/ɔ/ ~ [Ω] ~ /o/

/o/ ~ [ʊ] ~ /u/

This situation is most frequent when the phoneme occurs at the end of a word or when it is nasalised.

Nasalisation of vowels in this dialect is phonemic. It is often linked with definite grammatical categories. All vowels except /ɨ/ are found nasalised. It is frequent in the word-final position. It has to be set up as a supra-segmental phoneme for this dialect. The two semi-vowels /y/ and /v/ also occur nasalised and show contrast with their non-nasalised counterparts. The nasalised vowels are illustrated in the following examples.

/ĩ/	/šĩv/	lion
/ẽ/	/setẽs/	punishment
/ɛ̃/	/rɛ̃v/	sand
/ə̃/	/gə̃vaḷ/	shed
/ã/	/pãy/	foot
/ũ/	/hũvar/	flood
/õ/	/cõc/	beak
/ɔ̃/	/ṭɔ̃k/	point
/ỹ/	/əỹši/	eighty
/ṽ/	/həṽs/	swan

The contrast between nasalised and non-nasalised vowels can be seen in

/daṭak/	to the tooth	/daṭāk/	to the teeth
/nhəyik/	to the river	/nhəyīk/	in the river
/nidlo/	he slept	/nidlõ/	I slept
/te/	they (Mas. pl.)	/tẽ/	it (Neu. sg.)

The following are some of the important contrasts between the vowel phonemes.

/e/ contrasts with /ɛ/

/peṭ/	strike	/pɛṭ/	box
/yeḷ/	time	/yɛḷ/	strip of bamboo
/šeṇ/	dung cake	/šɛṇ/	dung
/čeḍi/	prostitute	/čɛḍo/	boy
/reḍi/	young she buffalo	/rɛḍo/	he buffalo.
/yerəṇḍel/	castor oil	/tɛl/	oil

/o/ contrasts with /ɔ/

/poṭ/	womb	/pɔṭ/	belly
/phoḍ/	blister	/phɔḍ/	hood of the serpent.
/boṭ/	ship	/bɔṭ/	finger
/koḷso/	coal	/kɔḷso/	small pitcher
/oṭh/	lip	/ɔṭh/	lips
/toḍ/	remedy for evil	/tɔḍ/	log of wood

/ə/ contrasts with [ɨ]

/mənn/	death	/mɨṇ/	maund
/məḷəb/	sky	/mɨnis/	man
/vəy/	age	/vɨy/	fence
/səvət/	co-wife	/cɨv/	taste
/bəši/	saucer	/nɨṭi/	actress

The description of the vowel phonemes with their allophones is given below:

/i/ high, front, unrounded vowel. It has a long allophone which occurs in monosyllabic words and in the final syllable of polysyllabic words [i:]. Its short allophone occurs in all other places.

/ij/	lightning	[i:j]
/šiŋg/	horn	[ši:ŋg]
/huni/	brother's wife	[huni:]
/imarət/	building	[imarə:t]
/giraṇ/	eclipse	[gira:ṇ]

/e/ mid, front, unrounded vowel. It has a [y-] glide before it when it occurs initially. It has a slightly lower quality [e] before retroflex sounds and at the end of a word. It occurs long in monosyllabic words and in the last syllable of polysyllabic words, otherwise it occurs short.

/ekṭo/	alone	[yekṭo]
/ek/	one	[ye:k]
/der/	husband's brother	[de:r]
/mest/	blacksmith	[me:st]
/baŋgoṇe/	low tide	[baŋgoṇeˇ:]
/keḷẽ/	plantain	[keḷẽˇ]
/neṇṭo/	ignorant	[neṇṭoˇ]

/ɛ/ low, front, unrounded vowel, phonetically lower mid. It has a long allophone mostly in monosyllabic words and in the last syllable of polysyllabic words. In all other places it occurs short.

/kɛs/	hair	[kɛ:s]
/pɛr/	finger joint	[pɛ:r]
/palmɛtr/	cudgel	[palmɛ:trə]
/bɛbo/	frog	[bɛboˇ]
/dɛhḷo/	twig	[dɛˇhḷoˇ]

/ɨ/ high, central, unrounded vowel, phontically lower high. It has two allophones: [ɨ] occurs in monosyllabic

words and in the final syllable of polysyllabic words: [ɨ] occurs in all other places.

/thɨṇḍ/	cold	[thɨ:ṇḍ]
/lɨgn/	marriage	[lɨ:gnə]
/tɨkli/	head	[tɨkli:]
/misɨḷ/	mixture	[misɨ:ḷ]
/sɨ/	six	[sɨ:]

/ə/ mid, central, unrounded vowel. It has a long allophone [ə:] in monosyllabic words and in the final syllable of polysyllabic words, and a short allophone [ə̆] in other places.

/əgəḍ/	deep	[əgə:ṛ]
/dhəḍ/	bank	[dhə:ṛ]
/ghər/	house	[ghə:r]
/šərir/	body	[šəri:r]
/səvət/	co-wife	[səvə:t]

/a/ low, central, unrounded vowel. It has the two usual allophones, a long and a short one.

/aǰi/	grand mother	[aǰi:]
/ark/	bridge	[a:rkə]
/aj/	today	[a:j]
/savli/	shade	[sau̯li:]
/bhav/	brother	[bha:u̯]
/dukā/	tears	[dukā:]
/cəvda/	fourteen	[cəu̯da:]

/u/ high, back, rounded vowel. Its longer allophone [u:] occurs in monosyllabic words and in the final syllable of polysyllabic words, while its shorter allophone [u] which freely varies with a lower variety [ʊ] occurs elsewhere.

/guḍguḍ/	thunder	[guṛgu:ṛ]
/kapus/	cotton	[kapu:s]
/uy/	louse	[u:i̯]
/udar/	generous	[uda:r]
/kuḍ/	room	[ku:ṛ]
/hũvar/	flood	[hũva:r]
/khoḍu/	chalk	[khoṛu:]

/o/ mid, back, rounded vowel. It has the following allophones. Initially it shows a [w-] glide freely varying with its absence [wo ~ o]. It has a lower quality at the end of words [o], and medially before retroflex consonants. [o:] occurs in monosyllablic words and the last closed syllable of polysyllablic words. Elsewhere [o] occurs.

/oṭ/	lip	[wo:ṭ ~ o:ṭ]
/putoṇi/	niece	[putoṇi:]
/ḍoḷo/	eye	[ḍo˘ḷo˘ :]
/hoḷ/	stream	[ho˘:ḷ]
/kaḷok/	darkness	[kaḷo:k]
/khomis/	shirt	[khomi:s]
/jogo/	cloak	[jogo˘:]

/ɔ/ low, back, rounded vowel, phonetically lower mid in quality. Its allophene [ɔ:] occurs in monosyllabic words, while [ɔ] occurs in other places.

/ɔṭ/	lips	[ɔ:ṭ]
/bɔḍ/	head	[bɔ:ṛ]
/khɔrẽ/	shovel	[khɔrẽ:]
/thɔḍẽ/	little	[thɔṛẽ:]
/jhɔp/	herb	[jhɔ:p]

As regards the distribution of the vowels the following facts may be noted.

All vowels except /ɛ/ /ɔ/ occur in all positions in a word. There is no contrast between /ɛ/ and /e/; /ɔ/ and /o/ in the final position, but it is not necessary to set up archiphonemes in these places. The final phones in these positions are assigned to the higher phonemes /e/ and /o/ which simplifies the morphophonemic statement in the dialect.

The initial occurrence of /ɛ/, /i/ and /ɔ/ is found to be limited. Front vowels do not occur after dental affricates and dental siblants, while back vowels do not occur after palatal affricates and sibilants.

Phonetically speaking a large number of diphthongs are met with in this dialect mostly in close syllables or finally. These consist of vowels followed by the two glides /i̯/ or /u̯/ forming what can be described as falling diphthongs. The glides are relatively open [e̯] and [o̯] after back vowels and the low central vowel /a/. As there is no contrast observed between a diphthong and a sequence of a vowel and one of the semi-vowels /y/ and /v/, these are treated here as such sequences. The following examples illustrate these sequences:

/iv/	/bhivkurepəṇ/	cowardice
	/ǰiv/	life
/ey/	/khey/	tuberculosis
/ev/	/ševṇe/	bird
	/dev/	God
/ɛv/	/rɛ̃v/	sand
/ɨy/	/pɨylo/	first (M)
	/vɨy/	age
/ɨv/	/gɨvṇḍi/	brick layer
	/cɨv/	taste
/əy/	/əỹšī/	eighty
	/məydan/	plain
	/javə̃y/	son-in-law
/əv/	/nəvro/	husband
	/punəv/	full-moon day
/ay/	/aytar/	Sunday
	/naykiṇ/	prostitute
/av/	/avšil kərəp/	to help
	/kavḷo/	crow
/uy/	/uy/	louse
	/mũy/	ant
/oy/	/koyti/	sickle
	/jamboy/	yawn
/ov/	/bhõvro/	whirlpool
	/dõv/	dew
/ɔy/	/bɔyl/	bull
/ɔv/	/mhɔv/	honey

These sequences show the following distributional peculiarities.

/i/ is never followed by /y/ and /u/ by /v/. Hence sequences like /iy/ and /uv/ are not found in a syllable.

/ɛv/ has no corresponding sequence /ɛy/.

The sequences /əy/, /əv/, /ay/, /av/ are far more frequent than the other sequences.

The distribution of these sequences in a word is as follows :—

Initial /əy/, /ay/, /av/, /uy/.

Medial /iv/, /ey/, /ev/, /ɨy/, /ɨv/, /əy/, /əv/, /ay/, /av/, /oy/, /ov/, /ɔy/.

Final /iv/, /ey/, /ev/, /ɛv/, /ɨy, /ɨv/, /əy/, /əv/, /ay/, /av/, /uy/, /oy/, /ov/, /ɔv/.

2. *Vowel clusters*

The dialect shows a number of vowel clusters, which are distinguished from the diphthongs by the fact that the two vowels form different syllables and as is to be expected the second vowel shows a longer allophone in these clusters. The following are such vocalic clusters noted in the data :—

/ei/	/dei/	small-pox
	/yeil/	he will come
/eu/	/deuḷ/	temple
	/yeun/	having come
/əi/	/bhəiṇ/	sister
	/səil/	loose
	/khəīc/	somewhere
/əu/	/cəut/	fourth
	/nəu/	nine
/ai/	/cai/	key
	/kaic/	something
	/šaititer/	inkpot

/au/	/pauṇ/	three-fourth
	/jaun/	having gone
/ao/	/bhaoǰi/	maternal uncle's son
/ou/	/mou/	soft
	/uloũ/	should speak.

3. *Consonants*

This dialect shows the following consonantal phonemes which can be conveniently divided into two groups, unaspirated and aspirated. The system shows a clear gap in not having an aspirated phoneme /ch/ which may be accidental.

(*a*) non-aspirated consonants :

stops including	p	t	ṭ	c	č	k	
affricates.	b	d	ḍ	j	ǰ	g	
nasals	m	n	ṇ			ŋ	
fricatives		s			š		h
trill		r					
laterals		l	ḷ				
semi-vowels	v				y		

(*b*) aspirated consonants :

stops	ph	th	ṭh		čh	kh
	bh	dh	ḍh	jh	ǰh	gh
nasals	mh	nh				
lateral		lh				
semi-vowel	vh.					

The aspiration in this dialect shows a peculiar distribution. It is voiceless after voiceless consonants and voiced after voiced stops and non-stops as well. It is most pronounced in the initial position where it is quite stable, is weak in the medial position, while quite rare in the final position. After the non-stop consonants it is unstable and very week in rapid speech, giving rise to alternate forms like /mhəṇ ~meṇ/ mhaka ~ maka/ etc.

Many of the consonants occur as long and contrast with their short forms. They are treated here as geminates. They are mostly confined to the medial position and the syllable division divides them into the two adjecent syllables forming a coda and an onset. /n/ is also found long at the end of words as in /kinn/ /mənn/ etc.

All unaspirated consonants except /b, j, g, m, ŋ, r and y/ are found geminated. When aspirated consonants occur long, only the stop element gets lengthened and is treated here as a sequence of unaspirated and aspirated consonant. Only one such example is noted /məččhərdaṇi/ 'mosquito-curtain'. The following examples illustrate the geminated consonants.

/pp/	/appar/	nib
/tt/	/hɨtti/	elephant
/ṭṭ/	/kiṭṭi/	leaches
/cc/	/lucco/	rogue
/čč/	/nične kuḍ/	bed room
/kk/	/čikku/	miser
/dd/	/səddī/	always
/ḍḍ/	/giḍḍo/	dwarf
/nn/	/pənnas/	fifty
/ṇṇ/	/vəṇṇən/	praise
/ll/	/tanhello/	thirsty
/ḷḷ/	/vhəḷḷo/	big
/vv/	/səvva/	one and a quarter

A few important consonantal contrasts are given below :—

/n/ /ṇ/	/pan/	leaf	/baṇ/	arrow
/d/ /dh/	/dat/	tooth	/dha/	ten
/c/ /j/	/cori/	theft	/jori/	strength
	/icu/	scorpion	/kaju/	cashew nut
/j/ /ǰ/	/jəgəp/	to live	/ǰəg/	world
	/kaḷij/	heart	/sṭeǰ/	stage
/c/ /č/	/caṭəp/	to lick	/čaḷis/	forty
/s/ /š/	/rakes/	demon	/deš/	country
	/səŋkəṭ/	danger	/šəŋk/	conch
/l/ /ḷ/	/kolo/	fox	/kavḷo/	crow

The consonantal phonemes with their allophones are described below :—

/p/ bilabial voiceless stop :

/pavs/	rain
/kəpəḷ/	forehead
/kup/	cloud
/kəp/	cup
/sorop/	serpent

/b/ bilabial voiced stop, finally it is voiceless but lenis.

/baṇ/	arrow
/bayl/	wife
/bɛbo/	frog
/ǰib/	tongue
/məḷəb/	sky

/t/ dental voiceless stop.

/tatiyẽ/	eggs
/tɨkli/	head
/natu/	grand son
/putoṇyo/	nephew
/put/	son

/d/ dental voiced stop, finally voiceless but lenis.

/dəriyo/	sea
/dukur/	pig
/vadəḷ/	storm
/dud/	milk
/gid/	vulture

/ṭ/ retroflex voiceless stop.

/ṭoḷ/	grasshopper
/ghoṭer/	nest
/kuṭum/	family
/phatoṭ/	dawn
/ũṭ/	camel

/ḍ/ retroflex voiced stop. Its allophone, a voiced flap [ṛ] occurs between two vowels and finally, and in clusters with consonants ; its stop allophone [ḍ] occurs in gemination and in other places.

/ḍavo/	left	
/cedũ/	daughter	[ceṛũ :]
/ghoḍo/	horse	[ghoˇṛoˇ:]
/maṇḍi/	thigh	
/camḍẽ/	leather	[camṛẽ :]
/kusã kiḍ/	caterpillar	[kusã : ki : ṛ]

/c/ dental voiceless affricate.

/cirbi/	fat
/canni/	squirrel
/icu/	scorpion
/cəmco/	spoon
/vacəp/	to read
/cõc/	beak

/j/ dental voiced affricate.

/jav/	husband's brother's wife
/jamboy/	yawn
/ajo/	grandfather
/panjor/	cage
/ij/	lightning
/kaḷij/	heart

/č/ palatal voiceless affricate.

/čəndrim/	moon
/čar/	four
/loṇčẽ/	pickles
/ičarəp/	to ask
/nič/	wicked

/ǰ/ palatal voiced affricate.

/ǰəg/	world
/ǰĩb/	tongue
/bhaǰi/	vegetables
/raǰa/	king
/raǰ/	kingdom

/k/ velar voiceless stop.

/kyan/	flame
/kiḍmũy/	insect
/phakraṭo/	wing
/udək/	water
/kãk/	armpit
/əkoṇḍyo/	thumb

/g/ velar voiced stop, finally voiceless but lenis.

/giraṇ/	eclipse
/gid/	vulture
/mangẽ/	crocodile
/mog/	love
/rogi/	patient
/pətəŋg/	kite

/m/ bilabial voiced nasal.

/məḷəb/	sky
/may/	mother-in-law
/kombi/	hen
/mamo/	navel
/mam/	maternal uncle

/n/ dental voiced nasal. It has a palatal allophone [ñ] before palatal consonants and a dental allophone [n] elsewhere.

/natus/	grandson	
/huni/	brother's wife	
/sun/	daughter-in-law	
/yedən/	pain	
/khənǰir/	dagger	[khəñǰi : r]
/sətrənǰi/	carpet	[sətrəñǰ i :]

/ṇ/ retroflex voiced nasal. In an intervocalic position it is a nasalised flap.

/thiṇḍ/	cold
/pəṇjo/	great grand father
/pheṇ/	foam
/bhəiṇ/	sister

/ŋ/ velar voiced nasal.

/pəŋko/	fan
/pətəŋg/	kite
/mirsaŋ/	chilly
/səŋkəṭ/	danger
/šəŋk/	conch
/baŋgoṇe/	low tide

/s/ dental voiceless fricative.

/səytan/	satan
/səŋkəṭ/	danger
/pavsaḷo/	rainy season
/piso/	mad
/rakes/	giant
/vas/	smell

/š/ palatal voiceless fricative. It has a retroflexed allophone [ṣ] before retroflexed sounds and [š] elsewhere.

/šətru/	enemy	
/šɛt/	field	
/dušman/	enemy	
/aša/	hope	
/doš/	fault	
/ušṇət/	heat	[uṣṇə : t]
/pošṭ/	mail	[po: ṣṭ]

/h/ glottal voiced fricative.

/hat/	hand
/hatun/	bed
/hun/	hot
/hiro/	diamond
/ahar/	diet
/dɛhḷo/	twig

/r/ dental trill, stronger initially.

/rəgət/	blood
/ranpi/	cook
/nərək/	hell
/dəriyo/	sea
/khur/	hoof

/l/ dental voiced lateral.

/laḷ/	saliva
/loṇi/	butter
/kajulo/	glow worm
/khokli/	cough
/pal/	house lizard
/vhəkəl/	bride

/ḷ/ retroflex voiced lateral.

/induḷo/	high tide
/laḷi/	snail
/kavḷo/	crow
/hoḷ/	stream
/kokiḷ/	cuckoo

/v/ labiodental semi-vowel. It has a bilabial allophone [w] after back vowels and a labio-dental one [v] elsewhere.

/vas/	smell	
/avaj/	sound	
/ševṇe/	bird	
/gãv/	village	[gã : w]
/dev/	God	

/y/ palatal semi-vowel.

/yedən/	pain
/yatra/	pilgrimage
/yayam/	exercise
/vɨy/	fence
/məydan/	plain

/ph/ bilabial voiceless aspirated stop.

/pheṇ/	foam
/phatoṭ/	dawn
/alphayat/	tailor
/phiyãs/	bail
/ophisal/	officer

/bh/ bilabial voiced aspirated stop.

/bhəiṇ/	sister
/bhurgẽ/	child
/bhaǰi/	vegetables
/lobhi/	greedy

/th/ dental voiceless aspirated stop.

/theṭər/	theatre
/thɔṭo/	lame
/th iṇḍ/	cold
/prarthəna/	prayer

/dh/ dental voiced aspirated stop.

/dhəḍ/	bank
/dhukiṭ/	mist
/dha/	ten
/raǰdhani/	capital
/svadhin javəp/	to submit

/ṭh/ retroflex voiceless aspirated stop.

/ṭhar marəp/	to kill
/a ŋ ṭhi/	ring
/kiṭhiṇ/	hard
/paṭhlyan lagəp/	to persue
/əṭhra/	eighteen
/miṭh/	salt

/ḍh/ rectroflex voiced aspirated stop.

/uṇḍhekar/	barber
/bəḍhay marəp/	to boast
/ləḍhay/	fight

/jh/ dental voiced aspirated affricate. (It has an allophone [z] in intervocalic position.)

/jhəgḍəvəp/	to quarrel
/jhɔp/	herb
/jhaḍ/	tree
/jhogo/	cloak
/juijh/	judge

/čh/ palatal voiceless aspirated affricate.

/čhapəp/	to print
/čhəppər/	roof
/məččhərdaṇi/	mosquito-curtain

/ǰh/ palatal voiced aspirated affricate. (It has an allophone [ž] in intervocalic position.).

/ǰheṭ saŋgəp/	to boast
/ǰhel/	ice

/kh/ velar voiceless aspirated stop.

/khando/	shoulder
/khokəp/	to cough
/khoṭ/	elbow
/əkhəṇḍ/	solid

/gh/ velar voiced aspirated stop.

/ghov/	husband
/ghoṭer/	nest
/ghoḍo/	horse
/ghaṭ/	bell

/mh/ bilabial voiced aspirated nasal.

/mhəyno/	month
/mharəg/	costly
/mhɔv/	honey
/mhəs/	buffalo
/mharog/	leprosy

/nh/ dental voiced aspirated nasal.

/nhesəp/	to wear
/nhəy/	river
/nhovri/	bride
/nhavəp/	to bathe
/tanhello/	thirsty

/lh/ dental voiced aspirated lateral.

/lhagī/	neatness
/lhan/	small
/lhar/	wave

/vh/ labio-dental voiced aspirated semi-vowel.

/vhəḷḷo/	great
/vhəḍpəṇ/	greatness
/vhəkəl/	bride
/vhəḍi/	boat
/mevhṇo/	brother-in-law

As regards the distribution of the consonantal phonemes, we may note that /ṭ ḍ/ occur rarely in the initial position and /c, č, ǰ / occur rarely in the final position. /ŋ, ṇ and ḷ/ do not occur initially, and /h/ is not found in the final position. All voiced stops occur finally, but lose their voice, though they are kept distinct from the voiceless stops by being pronounced lenis, i.e., [mo :g̥], [ra :g̥].

4. *Consonant-clusters*

While the vowel sequences are few, the clusters of consonants are quite numerous in this dialect. Clusters of two consonants are fairly frequent, but those of three are few and only a single example of four consonants is found in the data collected. Consonant clusters are few both initially and finally, while most of them are found medially.

The following examples illustrate the consonant clusters according to the position of their occurrence and then according to the number of consonants involved.

Initial clusters :

These are only of two consonants :

/pr/	/prarthəna/	prayer
	/pret/	corpse
/tr/	/trikoṇ/	triangle
/ty/	/tya/	of it
/ky/	/kyan/	flame
/br/	/brestar/	Thursday
/dr/	/drakš/	grape
/dv/	/dveš/	hatred
/st/	/stov/	stove

/sṭ/	/sṭeǰ/	stage
/sv/	/svas/	breath
/vy/	/vyapari/	merchant
/phr/	/phreǰhident/	president
	/phrak/	weak

Medial clusters :

Clusters of two consonants :

Clusters with /p/

/pp/	/appar/	nib
/pt/	/capta/	bites
/pṭ/	/šepṭi/	tail
/pd/	/updeš/	advice
/pm/	/əpman/	insult
/ps/	/phupsak/	to the lung
/pr/	/ḍhoprak/	to the knee
/pl/	/dhaplolo/	closed
/pḷ/	/kəpḷak/	to the forehead
/pv/	/apvəp/	to call
/py/	/rupyak/	to silver

Clusters with /t/

/tp/	/utpən javəp/	to be born
/tt/	/hɨtti/	elephant
/tk/	/patkuḷi/	eyelid
	/atkoḍi/	intestine
/tn/	/pəryetnə/	attempt
/tr/	/petrɔl/	kerosene oil
/tl/	/kitlẽ/	how much
/tv/	/natvak/	to the grandson
/ty/	/phatya par/	dawn

Clusters with /ṭ/

/ṭṭ/	/kiṭṭi/	leaches
/ṭk/	/pəṭki/	cholera
/ṭm/	/khəṭmuṭsan/	strength
/ṭṇ/	/cəṭṇi/	chutney
/ṭs/	/khəṭmuṭsan/	strength
/ṭl/	/kiṭli/	kettle
/ṭbh/	/pɔṭbhər/	stomachful

Clusters with /c/

/ct/	/nacta/	dances
/cc/	/lucco/	clever
/cl/	/naclo/	danced

Clusters with /č/

/čč/	/ničče kuḍ/	bed room
	/ičča/	desire
/ččh/	/məččhərdaṇi/	mosquito-net

Clusters with /k/

/kp/	/nakpuḍi/	nostril
/kt/	/vəktar asəp/	to be under treat-ment.
/kṭ/	/dhukṭi/	fog
/kc/	/cəkcəkit/	bright
/kk/	/čikku/	miser
/kḍ/	/khakḍi/	chin
/km/	/jɨkmi/	wounded
/kn/	/dukṇẽ/	disease
/ks/	/eksarki/	repeatedly
/kš/	/nəkšətr/	star
/kr/	/bhakri/	bread
/kl/	/khoklí/	cough
/kḷ/	/pakḷi/	petal

Clusters with /b/

/bt/	/ubtẽ/	chicken-pox
/br/	/khɔbrẽ/	copra
/bl/	/cablo/	bit

Clusters with /d/

/dd/	/səddī/	always
/dn/	/yedna/	pain
/dr/	/madri/	mat
/dl/	/dadlo/	male
/dy/	/mədyan rat/	mid-night

clusters with /ḍ/

/ḍp/	/vhəḍpən/	greatness
/ḍt/	/dəvəḍta/	he puts
/ḍč/	/khuḍči/	chair
/ḍk/	/kiḍkiḍit/	lean
/ḍḍ/	/giḍḍo/	dwarf
/ḍg/	/guḍguḍ/	thunder
/ḍm/	/kiḍmũy/	insect
/ḍṇ/	/phoḍṇi/	seasoning
/ḍl/	/ghəḍlẽ/	happened
/ḍv/	/məḍvəḷ/	washerman
/ḍy/	ghəḍyaḷ/	clock

Clusters with /j/

/jp/	/lajpi/	shy
/jt/	/mejtəlo/	he will count
/jk/	/lajkuro/	shy
/js/	/tujsarke/	like you
/jr/	/majrak/	to the cat
/jl/	/mejlo/	measured
/jv/	/ujvo/	right

Clusters with /ǰ/

/ǰǰ/	/raǰǰ ə kərəp/	to rule
/ǰd/	/raǰdərbar/	assembly
/ǰv/	/raǰvaḍo/	palace
/ǰdh/	/raǰdhani/	capital

Clusters with /g/

/gp/	/bhik magpi/	beggar
/gt/	/rəgtak/	to the blood
/gḍ/	/tagḍi/	balance
/gr/	/sigred/	cigarette
/gl/	/phuglo/	swollen
/gḷ/	/yegḷi kərəp/	to separate
/gv/	/sagvan/	teak wood

Clusters with /m/

/mt/	/himto/	stingy
/mṭ/	/humṭivəp/	to root out
/mc/	/cəmco/	spoon
/mk/	/camkil/	wart
/mb/	/jamboy/	yawn
/mḍ/	/camḍē/	hide
/mj/	/səmjan/	understanding
/mg/	/amge/	ours

Clusters with /n/

/np/	/ranpi/	cook
/nč/	/ranči kuḍ/	cooking room
/nd/	/khando/	shoulder
/nj/	/panjor/	cage
/ng/	/mangē/	crocodile
/nm/	/jənmak̄/	to the birth
/nn/	/canne/	moon light
/ns/	/insul/	insult
/nl/	/lanle bɔṭ/	little finger
/ny/	/gunyan/	foundation

Clusters with /ṇ/

/ṇp/	/mhəṇpa lagli/	began to speak
/ṇṭ/	/neṇṭo/	ignorant
/ṇč/	/loṇče/	pickles
/ṇk/	/aṇkuṇḍi/	testicles
/ṇj/	/pəṇjo/	great grand father
/ṇg/	/rəṇgit/	vul̄ture
/ṇṇ/	/vəṇṇən/	praise
/ṇs/	/pəṇsa jhaḍ/	jack fruit tree
/ṇv/	/meṇvat/	wax candle
/ṇy/	/putoṇyo/	nephew

Clusters with /ŋ/

/ŋt/	/saŋtã/	I say
/ŋṭ/	/aŋṭo/	toe
/ŋk/	/pəŋko/	fan
/ŋg/	/baŋgoṇe/	low tide
/ŋr/	/bhaŋra/	of gold

Clusters with /s/

/sp/	/respet/	respect
/st/	/nustẽ/	fish
/sc/	/bəsco/	should sit
/sč/	/bəsče/	should sit
/sk/	/biskuṭ/	biscuit
/sm/	/əkəsmat/	suddenly
/sn/	/bəsna/	does not sit
/sṇ/	/tasṇi/	chisel
/sr/	/vasrã/	calves
/sl/	/naslolo/	not having

Clusters with /s/

/sṭ/	/posṭik/	nourishing
/sm/	/dusman/	enemy
/sr/	/dəsrəthan/	by Dašaratha
/sv/	/isvas/	faith

Clusters with /r/

/rp/	/sərpak/	to the serpent
/rt/	/turtəri/	smart
/rč/	/kərčipəyli/	before doing
/rk/	/sarko/	similar
/rb/	bhirbirẽ/	butterfly
/rd/	/ardo/	half
/rg/	/bhurgẽ/	child
/rm/	/dharma/	of religion
/rṇ/	/haturṇar/	on the bed
/rs/	/pərsid/	famous
/rš/	/phuršẽ/	enough
/rv/	/purvəj/	ancestor
/ry/	/suryə/	sun
/rth/	/prarthəna/	prayer

Clusters with /l/

/lp/	/kəlpəna/	idea
/lt/	/vəltɛr/	easy chair
/lk/	/polko/	blouse
/ld/	/soldad/	police
/lm/	/palmetr/	cudgel
/ll/	/tanhello/	thirsty
/lv/	/təlvar/	sword
/ly/	/bapolyo/	paternal uncle
/lph/	/alphayat/	tailor

Clusters with /ḷ/

/ḷt/	/jəḷta/	burns
/ḷč/	/jəḷči lakḍa/	fuel
/ḷb/	/məḷbak/	to the sky
/ḷd/	/həḷduvo/	yellow
/ḷǰ/	/kaḷǰi/	care
/ḷm/	/iḷmi/	mushroom
/ḷs/	/koḷso/	coal
/ḷs/	/aḷsi/	lazy
/ḷḷ/	/vhəḷḷo/	big
/ḷv/	/pəḷvəp/	to see
/ḷy/	/ḍoḷya ghom/	eye brow

Clusters with /v/

/vd/	/cəvda/	fourteen
/vt/	/səvti avəy/	step-mother
/vṭ/	/pavṭo/	lizard
/vc/	/yevcona/	he will not come
/vč/	/ǰevčekuḍ/	dining room
/vk/	/savkar/	rich man
/vṇ/	/mevṇi/	sister-in-law
/vs/	/pavsaḷo/	rainy season
/vš/	/təvšẽ/	cucumber
/vr/	/nhovri/	bride
/vl/	/savli/	shade
/vḷ/	/kavḷo/	crow
/vv/	/səvva/	one and quarter

Clusters with /y/

/yt/	/koyti/	sickle
/yṭ/	/vayṭi/	white ant
/yk/	/naykiṇ/	prostitute
/yb/	/sayba/	sir
/yd/	/kaydo/	law
/yj/	/payjomo/	trousers
/yn/	/mhəyno/	month
/yr/	/sɔyro/	relative
/yl/	/bayl/	wife
/yš/	/əyšī/	eighty

Clusters with aspirates :

/ṭḥr/	/əṭḥra/	eighteen
/ṭhy/	/moṭhyan/	loudly
/bhy/	/əbhyas/	study
/ḍhy/	/puḍhya/	before
/vhṇ/	/mevhṇo/	brother-in-law

Clusters of three consonants :

/tly/	/tetutlyan/	from these
/ply/	/aplya/	one's own
/ṭly/	/phaṭlyan/	round, back
/ktp/	/əsəktpən/	weakness
/bry/	/khobryatel/	coconut oil
/mbḍ/	/tambḍo/	red
/mbr/	/membrə/	member
/mbḷ/	/jambḷo/	violet
/mby/	/tambyak/	to the pitcher
/ndr/	/čendrim/	moon
/ndy/	/khandyak/	to the shoulder
/nny/	/kənnya/	daughter
/ŋgṭh/	/aŋgṭhi/	ring
/sty/	/nustyak/	to the fish
/šṭm/	/pošṭmən/	postman

/rgy/	/bhurgyā̃/	children
/ḷḷy/	/vhəḷḷyo/	big
/ḷvy/	/təḷvyo/	palm
/vṇy/	/ševnyak/	to the bird
/vṇḍ/	/gɨvṇḍi/	mason
/ync/	/khəynco/	of what place
/yny/	/mhəynya/	of the month

Clusters of four consonants:

/njry/	/pinjryā̃/	of the cage.

Final clusters :

Clusters of two consonants:

/ps/	/laps/	pencil
/tr/	/palmɛtr/	cudgel
/kt/	/əsəkt/	weak
/kš/	/drakš/	grape
/bṭ/	/bibṭ bag/	spotted tiger
/bd/	/səbd/	word
/ṇḍ/	/soṇḍ/	trunk
/gn/	/lɨgn/	marriage
/gy/	/arogy/	health
/nt/	/jənt/	worm
/nd/	/rund/	broad
/nj/	/kurinj/	deer
/ṇṭ/	/uṇṭ/	camel
/ṇḍ/	/thɨṇḍ/	cold
/ŋk/	/šəŋk/	conch
/ŋg/	/šiŋg/	horṇ
/st/	/mest/	blacksmith
/sn/	/usn ghevəp/	to borrow
/šṭ/	/kəšṭ/	labour
/rt/	/murt/	idol
/rc/	/khərč/	expense
/rk/	/ark/	bridge

/rḍ/	/kaṛḍ/	card
/rj/	/igirj/	church
/rg/	/sərg/	heaven
/rm/	/arm/	gun
/rn/	/kadern/	note book
/rš/	/vərš/	year
/rv/	/gərv/	pride
/ḷt/	/kakuḷt/	pity
/vn/	/peṭovn/	having kindled
/vs/	/pavs/	rain
/·ṽs/	/hə̃vs/	swan
/vs/	/və̃vs/	race
/vt/	/cəvt/	fourth
/vṇ/	/pavṇ/	three-fourth
/yt/	/asəyt/	it may be
/yṭ/	/vayṭ/	bad
/yk/	/avəyk/	to the mother
/yr/	/bhayr/	out
/yl/	/bayl/	wife
/ys/	/pəys/	money

Clusters with three consonants:

/ndr/	/čəndr/	moon
/str/	/ministr/	minister

The following general observations on the clustering habits in this dialect can be made:—

In clusters of two stops, the first member is mostly unreleased exept when a morpheme boundary intervenes.

No cluster with /h/ as the first or second member is given, because all such stops and non-stops are treated here as unit phonemes.

Among non-aspirated consonants /ŋ/ and aspirated stops other than /ph, th, ch, bh, dh/ occur as second members of clusters.

Among aspirated stops only /ṭh, bh, ḍh, mh/ occur as first member of a cluster.

Clusters of stops when one is voiced and the other voiceless do not occur.

Two different fricatives, laterals and affricates do not form clusters in this dialect. Nor do two nasals form a cluster except /nm/.

5. *Syllabic structure*

The following types of syllables are met with in this dialect. They are classified according to the number of phonemes and then according to their canonical forms.

1. Syllables with a single phoneme. Only a vowel can form such a syllable.

/u-dək/ water. /a-jo/ grand father, /de-i/ small pox. There are a couple of interjections like / ɛ̃ / and / õ /.

2. Syllables with two phonemes. They are naturally a vowel and a consonant.

CV : /ko-lo/ fox, /hu-ni/ brother's wife, /bɛ-bo/ frog, /nə-u/ nine.

VC : /ɔṭ/ lips, /oḷ/ line, /uy/ louse, /ye-il/ will come, /ja-un/ having gone.

3. Syllables with three phonemes:—

CVC : /pɛṭ/ belly, /rag/ anger, /man/ neck.

CCV : /tri-koṇ/ triangle, /vya-pa-ri/ merchant.

VCC : /uṇṭ/ camel, /arm/ gun ;

4. Syllables with four phonemes :—

CCVC: /stej̆/ stage, /svas/ breath, /prar-thə-na/ prayer ;

CVCC : /bhayr/ outside, /bayl/ wife.

5. Syllables with five phonemes :—

CVCCC : /čəndr/ moon, /mi-nistr/ minister.

CCVCC: /drakš/ grape.

CHAPTER II

MORPHOLOGY

1. *Nouns*

Like most dialects of Marāṭhī, the dialect of Kaṇkoṇ distinguishes between three types of substantives which can be called by the usual names, Masculine, Feminine and Neuter. While persons and animals of the two sexes are usually included in the corresponding groups of Masculine and Feminine, inanimate objects belong to all the groups and some animate objects are included in the neuter gender when the sex is not specifically taken note of or sometimes even when it is clear from the context. For the purpose of nominal constructions, these three major groups will have to be further subdivided into minor classes mostly according to the ending, either a vowel or a consonant and again according to the specific vowel with which the noun ends. Even the ending of the noun in the sub-group does not uniquely decide its morphological constructions and inflections and hence both phonological and morphological conditionings in these classes are inextricably mixed up.

The groups or classes of the nouns can be best represented in the following form, taking the allomorph of the plural morphome as the basis of classification.

Gender	Ending	Plural allomorph.
Masculine	-o	-e
	other vowels like -i, -u	-ϕ
	-C	-ϕ
	-CoC	-CəC

Gender	Ending	Plural allomorph
Feminine	-i	-o ~ yo ~ iyo
	-C	-o
	-C	-yo
	-C	-i
Neuter	-ẽ	-ĩ
	-ẽ	-yã
	-ũ	-ã
	-C	-ã

This scheme covers the formation of the plural of most nouns in the language. There are, however, a few nouns which cannot be accommodated in it and many of the stems show morphophonemic changes before the plural morpheme. A detailed statement about these follows :—

Masculine Nouns

(*a*) A large number of these nouns end in the vowel /o/ which is usally replaced by /e/ to form the plural.

čehro	face	čehre
taḷiyo	palm of the hand	taḷiye
mevhṇo	sister's husband	mevhṇe
dəriyo	sea	dəriye
varo	wind	vare
kuḍko	piece	kuḍke
khando	shoulder	khande
aŋṭo	toe	aŋṭe
ḍoḷo	eye	ḍoḷe
laṇḍgo	wolf	laṇḍge

kavḷo	crow	kavḷe
ghoḍo	horse	ghoḍe
phako	wing	phake
kajuḷo	glow worm	kajuḷe
guḍo	hill	guḍe

If the stem has the dental affricate or a dental sibitant before the vowel /o/, it is changed to the palatal affricate or the palatal sibilant before the /e/ of the plural suffix:

ajo	grand father	aǰe
pəṇjo	great grand father	pəṇǰe
ghəso	throat	ghəše
koḷso	coal	koḷše
kɔṇso	corner	koṇše
ujo	fire	uǰe

When the stem has the vowel /ɛ/ or /ɔ/ in the first syllable it is changed to /e/ or /o/ in the plural:

bɛbo	frog	bebe
rɛḍo	buffalo	reḍe
kɔlo	fox	kole
čɛḍo	son	čeḍe
kɔṇso	corner	koṇše
kɔmbo	cock	kombe

In the following word the /y/ before /o/ is elided before the /e/ of plural:

putoṇyo	nephew	putoṇe

In the following the /o/ of the first syllable is replaced by /ə/ in the plural form.

bokro	sheep	bəkre
nhovro	bridegroom	nhəvre

If the /o/ of the singular is nasalised, the /e/ of the plural is also nasalised:

payõ	foot	payẽ

A single Masculine word ending in /a/ is noted which also forms its plural in /e/

raǰa	king	raǰe

All other Masculine nouns show a zero allomorph of the plural.

(*b*) Masculine nouns ending in other vowels, mostly /i/ and /u/ remain unchanged in the plural.

praṇi	animal	praṇi
hitti	elephant	hitti
icu	scorpion	icu
natu	grand son	natu
šətru	enemy	šətru

(*c*) Most words ending in consonants also remain unchanged in the plural :

marg	road	marg
dis	day	dis
mam	maternal uncle	mam
mest	black smith	mest
məḍvəḷ	washerman	məḍvəḷ
bhav	brother	bhav
ghov	husband	ghov
gal	cheek	gal
dãt	tooth	dãt
hat	hand	hat
mus	fly	mus
uṇṭ	camel	uṇṭ
vag	tiger	vag
ruk	tree	ruk
ghugum	owl	ghugum
ḍoŋgər	mountain	ḍoŋgər
bapuy	father	bapuy

In the following words a morphophonemic change is seen.

kε̃s	hair	kẽs
ghoṭεr	nest	ghoṭyar

(*d*) In a number of words with the syllabic pattern CVCVC, if the last vowel is /o/ the plural shows the vowel /ə/ in its place and the plural allomorph is zero. Thus a kind of vowel variation marks the plural category in these words.

phator	stone	phatər
dukor	pig	dukər
makoḍ	monkey	makəḍ
sərop	serpent	sərəp
popoṭ	parrot	popəṭ
kasov	tortoise	kasəv
oṭ	lip	ɔṭ

Feminine Nouns

Most feminine nouns end in /i/ or a consonant.

(*a*) Those ending in /i/ show a plural allomorph /o/ which either replaces /o/ or follows it giving the inflection /yo/ or develops into /iyo/.

(i) If the word ends in /ǰ/ or /š/ the plural allomorph is /o/ replacing /i/ of the singular.

aǰi	grand mother	aǰo
pəṇǰi	great grand mother	/pəṇǰo/
miši	moustache	mišo

(ii) If the word ends with other consonants, the /i/ becomes /yo/

savli	shade	savlyo
nhovri	bride	nhovryo
sepṭi	tail	sepṭyo
mavli	spider	mavlyo
laḷi	snail	laḷyo
canni	squirrel	cannyo
kombi	hen	kombyo
tɨkli	head	tɨklyo
ḍoḷyã patkoḷi	eyelash	ḍoḷyã patkoḷyo
manḍi	thigh	manḍyo
khakḍi	chin	khakḍyo
putoṇi	niece	putoṇyo
mevṇi	wife's sister	mevṇyo

(iii) In the following words the plural suffix is /iye/

ghoḍi	mare	ghoḍiyo
daḍi	beard	daḍiyo
khuḷi	sole	khuḷiyo
bi	seed	biyo
čhati	chest	čhatiyo
mami	aunt	mamiyo
bəḍi	stick	bəḍiyo

The following plurals of feminine words are peculiar:—

jago	place	jage
vayṭi	white ant	vayṭı
nhəyi	river	nhəyī

(*b*) Most feminine words ending in consonants take /o/ as the allomorph of the plural morphene.

dhəḍ	bank	dhəḍo
sun	daughter-in-law	suno
raṇḍ	widow	raṇḍo
bayl	wife	baylo
avəy	mother	avəyo
ǰib	tongue	ǰibo
uy	louse	uyo
šir	vein	širo
man	neck	mano
ij	lightening	ijo
lhar	wave	lharo

The usual morphophonemic changes are met with:—

jamboy	yaw̱n	jambəyo
vhəkəḷ	bride	bhəkḷo
kəmər	waist	kəmro

(c) A number of words ending in a consonant show the allomorph /yo/ ~ /iyo/ in the plural:—

dhəḍ	bank	dhəḍiyo
muṭ	fist	muṭiyo
šepuṭ	tail	šepṭyo

sal	bark	salyo
phaṭ	back	phaṭyo
pal	house lizard	palyo
cõc	beak	cõčo ~ cocyo

(*d*) Another class of feminine words ending in a consonant take /i/ as the allomorph of the plural.

rat	night	rati
ghol	cave	gholi
nhəy	river	nhəyi
bhəyṇ	sister	bhəyṇi
kiḍ	worm	kiḍi
gay	cow	gayi
phaṭ	back	phaṭi
nat	grand daughter	nati

The following allomorphemic changes should be noted: –

kirəṭ	leech	kiṭṭi
mhəs	she-buffalo	mhəši
səvəṭ	co-wife	səvti
jəmin	ground	jəmni

Neuter Nouns

Most neuter nouns end in the vowels /ẽ/ or /ũ/ or a consonant.

(*a*) Neuter nouns ending in /ẽ/ usually take /ī/ as the plural suffix which replaces /ẽ/ of the singular.

təḷẽ	lake	təḷī
ghoḍẽ	horse	ghoḍī
ševṇẽ	bird	ševṇī
camḍẽ	hide	camḍī
suṇẽ	dog	suṇī
bhirbirẽ	butterfly	bhirbirī
mangẽ	crocodile	mangī
nustẽ	fish	nustī
məḍẽ	dead body	məḍī
həḍḍẽ	breast	həḍḍī

(*b*) A few words ending in /ẽ/ take /yã/ in the plural:—

bhurgẽ	child	bhurgyã
tatẽ	egg	tatiyã

(c) Words ending in /-ũ/ add /ã/ in the plural when the /u/ of the ending becomes /v/:—

čeḍu	daughter	čeḍvã
but vasru	calf	vasrã

(*d*) All neuter nouns ending in consonants add /ã/ for the plural:—

ran	forest	ranã
ghər	house	ghərã
phul	flower	phulã
kinn	ray	kinnã
nəkšətr	star	nəkšətrã
lɨgn	marriage	lɨgnã
phak	feather	phakã
šiŋ g	horn	šiŋ gã
pil	young one	pilã
vaseḷ	bear	vaselã
jəḷer	mosquito	jəḷerã
gid	vulture	gidã
haḍ	bone	haḍã
duk	tear	dukã
təṇ	grass	təṇã
kup	cloud	kupã
vərs	year	vərsã

(1) Words with the syllabic pattern CVCVC, drop their second vowel before the plural morpheme /ã/.

ḷakuḍ	wood	lakḍã
ṭəḷəp	rock	təḷpã
məḷəb	sky	məḷbã
šepuṭ	tail	šepṭã
kurinj	dear	kurnjã
gaḍəv	donkey	gaḍvã
majər	cat	majrã

paḍuk	calf	paḍkā̃
kəpəḷ	forehead	kəpḷā̃
kəmər	waist	kəmrā̃
nakuṭ	nail	nakṭā̃
ḍhɔpər	knee	ḍhoprā̃
bədək	duck	bədkā̃
phupus	lung	phupsā̃
udək	water	udkā̃

(ii) The vowel of the stem is raised in the plural

mɔḍ	cloud	moḍā̃
phɔḍ	hood of a serpant	phoḍā̃
pɔr	young one	porā̃
bɔḍ	head	boḍā̃
tɔṇḍ	mouth	toṇḍā̃
pɔṭ	belly	poṭā̃
bɔṭ	finger	boṭā̃
pɛr	finger joint	perā̃
khɔṭ	elbow	khoṭā̃

We should also note the following form

kuṭum	family	kuṭumbā̃

All morphological constructions of substantives in this dialects like other forms of Marāṭhī involve an oblique form which differs in the singular and plural and is followed by either the case suffixes or post-positions. If the case suffix is of the genitive which is mostly an adjectival form, it may be further followed by the post-position or other substantives. The most convenient way to handle such a situation would be to set up the two oblique forms as inflectional and to distinguish between bound and free post-positions, the case suffixes belonging to the first.

The morphemes of the oblique can be best stated in relation to the allomorphs of the plural. The following chart

gives a clear picture of this interrelation and the few differences that are found in this dialect.

ending	Plural	Oblique sg.	Oblique pl.
Masculine			
1. -o	-e	-ya	-yã
2. -i	ϕ	-ya	-yã
3. -i	ϕ	-i	-ĩ
4. -u	ϕ	-va	-vã
5. -u	ϕ	-u	-ũ
6. -C	ϕ	-a	-ã
Feminine			
1. -i	-o	-e	-ĩ
2. -i	-yo	-e	-ĩ
3. -i	-yo	-i	-yã
4. -i	-iyo	-iye	-iyã
5. -i	-yo	-ya	-yã
6. -a	ϕ	-e	-ã
7. -o	-e	-e	-ya
8. -C	-o	-e	-ã
9. -C	-yo	-i	-yã
10. -C	-yo	-e	-yã
11. -C	-yo	-iye	-iyã
12. -C	-i	-i	-ĩ
13. -C	-i	-ĩ	-yã
Neuter			
1. -ẽ	-ĩ	-ya	-yã
2. -ũ	-vã	-va	-vã
3. -ũ	-ã	-ã	-ã
4. -C	-ã	-a	-ã

The data gives only a few examples of each one of these different types. The morphophonemic changes are mostly the same as occur in the formation of the plural. The following examples illustrate the types.

Masculine 1.			
guḍo	hill	guḍya-	guḍyā-
dəriyo	sea	dəriya-	dəriyā-
ghogo	waterfall	ghogya-	ghogyā-
varo	wind	varya-	varyā-
phako	wing	phakya-	phakyā-
khando	shoulder	khandya-	khandyā-
kiḍo	worm	kiḍya-	kiḍyā-
ghoḍo	horse	ghoḍya-	ghoḍyā-
bəkro	ram	bəkrya-	bəkryā-
laṇḍgo	wolf	laṇḍgya-	laṇḍgyā-
kuḍko	piece	kuḍkya-	kuḍkyā-
təḷiyo	palm of hand	təḷiya-	təḷiyā-
ujo	fire	uǰa-	uǰā-
ajo	grand father	əǰa-	aǰā-
koḷso	coal	koḷša-	koḷšā-
Ending in -a			
rəǰa	king	raǰa-	raǰā-
amba	mango	ambya-	ambyā-
Masculine 2.			
praṇi	animal	praṇya-	praṇyā-
Masculine 3.			
hɨtti	elephant	hɨtti	hɨtti
Masculine 4.			
natu	grand son	natva-	natvā-
Masculine 5.			
šətru	enemy	šətru-	šətrū-
Masculine 6.			
oṭ	lip	oṭa-	oṭā-
gal	cheek	gala-	galā-
ghov	husband	ghəva-	ghəvā-
phator	stone	phatra-	phatrā-
bhav	brother	bhava-	bhavā-
mam	uncle	mama-	mamā-
javə̃y	son-in-law	javə̃yā-	javə̃yā-

dis	day	disa-	disā-
dāt	tooth	data-	datā-
vag	tiger	vaga-	vagā-
tanduḷ	rice	taṇḍla-	tanḍḷā-
čikol	mud	čikla-	
doŋgər	mountain	ḍoŋgra-	ḍoŋgrā-
mɨnis	man	mɨnša-	mɨnša-
bapuy	father	bapay-	bapāy-
indur	mouse	Indra-	indrā-
kẽs	hair	kesa-	kesā-
makoḍ	monkey	makḍa-	makḍā-
dukor	pig	dukra-	dukrā-
Feminine 1.			
aǰi	grand mother	aǰe-	aǰī-
Feminine 2.			
savli	shadow	savle-	savlī-
khakḍi	chin	khakḍe-	khakḍyā-
Feminine 3.			
ghoḍi	mare	ghoḍi-	ghoḍyā-
mevṇi	wife's sister	mevṇi-	mevṇyā-
putoṇi	niece	putoṇi-	putoṇyā-
tɨkli	head	tɨkli-	tiklyā
Feminine 4.			
bəḍi	stick	bəḍiye-	bəḍiyā-
mami	aunt	mamiye-	mamiyā-
čhati	chest	čhatiye-	čhatiyā-
daḍi	beard	daḍiye-	daḍiyā-
maṇḍi	thigh	maṇḍiye-	maṇḍiyā-
Feminine 5.			
bi	seed	biya-	biyā-
Feminine 6.			
šaḷa	school	šaḷe-	šaḷā-
Feminine 7			
jago	place	jage	jagyā-

Feminine 8.

dhəḍ	bank	dhəḍe-	dhəḍā-
sun	daughter-in-law	sune-	sunā-
raṇḍ	widow	raṇḍe-	raṇḍā-
bayl	wife	bayle-	baylā-
avɨy	mother	avɨye-	avɨyā-
ǰib	tongue	ǰibe-	ǰibā-
uy	louse	uye-	uyā-
ij	lightning	ije-	ijā-
lhar	wave	lhare-	lharā-
kəmər	waist	kəmre-	kəmrā-

Feminine 9.

sal	bark	salī-	salyā-

Feminine 10.

šepuṭ	tail	šepṭe-	šeptyā-

Feminine 11.

muṭh	fist	muṭhiye-	muṭhiyā-

Feminine 12.

nhəyi	river	nhəyi-	nhəyī-
rat	night	rati-	ratī-
gay	cow	gayi-	gayī-
nat	grand daughter	nati-	natī-

Feminine 13.

ghol	cave	gholi-	gholyā-
bhəyṇ	sister	bhəyṇi	bheṇyā

Neuter 1.

tatẽ	egg	tatya-	tatyā-
təḷẽ	lake	təḷya-	təḷyā-
bhurgẽ	child	bhurgya-	bhurgyā-
nustẽ	fish	nustya-	nustyā-
suṇẽ	dog	suṇya-	suṇyā-

Neuter 2.

čeḍū	daughter	čeḍva-	čeḍvā-

Neuter 3.

vasrū	calf	vasra-	vasrā-

Neuter 4.

khɔṭ	elbow	khoṭa-	khoṭā-
udək	water	udka-	udkā-
məḷəb	sky	məḷba-	məḷbā-
ḍhopər	knee	ḍhopra-	ḍhoprā-
phupus	lung	phupsa-	phupsā-
kəpəḷ	forehead	kəpḷa-	kəpḷā-
bədək	duck	bədka-	bədkā-
majər	cat	majra-	majrā-
təḷəp	rock	təḷpa-	təḷpā-
lakuḍ	wood	lakḍa-	lakḍā-
ark	bridge	arka-	arkā-
vərš	year	vərša-	vəršā-
nəkšətr	star	nəkšətra-	nəkšətrā-
kup	cloud	kupa-	kupā-
məngəṭ	wrist	məngəṭa	məngəṭā-
bɔṭ	finger	boṭa-	boṭā-
nak	nose	naka	nakā-
tɔṇḍ	mouth	toṇḍa-	toṇḍā-
haḍ	bone	haḍa-	haḍā-
šiŋg	horn	šiŋga	šiŋgā-
vašel	bear	vašela-	vašelā-
phak	feather	phaka-	phakā-
phəḷ	fruit	phəḷa-	phəḷā-
dāv	root	dāva-	dāvā-
pan	leaf	pana-	panā-
phul	flower	phula-	phulā-
ghər	house	ghəra-	ghərā-
ran	forest	rana-	ranā-
jhaḍ	tree	jhaḍa-	jhaḍā-
mɛj	table	meja-	mejā-

The following case suffixes are to be established for this dialect. These normally follow the oblique form in the singular and plural. The suffixes are the same for both the numbers except in the case of the instrumental, where the singular prefix is -n and the plural is -ni. In a few cases two or more case suffixes are combined to produce a more complex form.

The nominative case is left unmarked and the sg. and pl. stems of nouns function as the direct case. The Acc. case of the inanimate things is also left unmarked and only the place of the form or the meaning decides its status in the sentence. Its place in the animate nouns is taken over by the dative case.

The suffixes of the other cases are given below :—

Instrumental :	'by, with etc'	-n in the singular -ni in the plural
Dative :	'for, to'	-k
Locative :	'in'	- ≃k ~ ≃t
	'on'	-r
	'on, upon'	-čer
Genitive :	'of'	-c-/-č-
		-l-
Vocative :		Oblique for singular -no for plural.

The Genitive forms ending in c/č or l are followed by the gender suffixes:

Mas.	o	e
Fem.	i	yo
Neut.	ẽ	ĩ

and the whole complex is treated as an adjective. Very often, however, the oblique form of the noun is used for the genitive which, in this case, shows no distinction of gender or number.

From the other cases the locative and dative also drop their suffix and hence are indistinguishable from each other and the genitive except by the context.

The following examples will illustrate the formation of these cases :—

Inst. Sg.	vaṭen	by the road
	gaḍiyen	by the cart
	majran	by the cat
	bhəyṇin	by the sister
	suṇyan	by the dog
	ratin	by night
	disan	by day
	aviyn	by the mother
	mənšan	by the man
	doriyen	by the rope
	pagyan	by the fisherman
Inst. plural	payani	on foot
	šipayani	by the policemen
Dat.	majrak	to the cat
	čeḍvak	to the child
	šaḷe (k)	to the school
	ševṇyak	to the bird
	mənšak	to the man
	bəylak	to the bull
	raǰak	to the king
	bhurgyāk	to the boys
	ghoḍyāk	to the horses.
Loc. in the sense 'in'		
	ghərāk	in the house (s)
	gaḍiyāk	in the cart(s)
	bagē (k)	in the garden
	šaḷē (k)	in the school
	šetā (k)	in the field
	savlīk	in the shade
	pagrāk	in the net(s)
	mənāt	in the mind
	sərgāt	in heaven
	darāt	at the door

Loc. in the sense of 'on'

jhaḍačer	on the tree
jəmničer	on the ground
phatračer	on the stone
ghoḍyãčer	on the horses
matyačer	on the head
jəmnir	on the groung
tɨklar	on the head
vaṭer	on the way
kanar	on the ear
haturṇar	on the bed
jagyar	on the place
dəryar	on the sea

Genitive.

ghərči vaṭ	the way to the house.
ghərčo rəsto	the way to the house.
dhukṭaco mɔḍ	cloud of smoke
bhəǰaco pavs	rain of Bhajis
prutmico raǰa	king of the earth
ghoḍiyeče šepuṭ	the tail of the mare
ghoḍyalẽ šepuṭ	the tail of the horse
poralo kan	the child's ear
bhurgyalo hat	the child's hand
sərkarali (peṭ)	the box of the government.
ghoḍyālī šepṭã	the tails of the horses

Vocative

doriye	o rope
tɔṇya	o stick
mənša	o man
sinjor	o sir,
putano	o sons
ghoḍyano	o horses

Combination of the case suffixes can be seen in the following examples:

šetatlyan	from the field
hatitlyan	from the hand
pagratlyan	from the net
moḍatlyan	from the cloud
ghəračani	than the house

The use of the postpositions can be seen from the following illustrations :

vəylyaŋ	'from'	jhaḍavəylyan	from the tree
		vəivəylyan	from the fence
kəḍčan	'from'	jhaḍakəḍčan	from the tree
kəḍen	'to, towards'	gaḍiyekəḍen	to the cart
		rajakəḍen	to the king
lagi	near,	jhaḍalagi	near the tree
ponda	below	jhaḍaponda	below the tree
		mɛjaponda	below the table
		gaḍyeponda	below the cart
tɛkkan	close to	jhaḍatɛkkan	close to the tree
bərobər	with		
sivay	without		
nəntər	after	sɛmnanəntər	after a week
bhitər	inside		
bhaer	outside		
səyt	with	mustakesəyt	with clothes
bhɨr	full	mhəynabhɨr	the whole month

2. *Adjectives*

The adjectives in this dialect differ from the nouns in having a more unified pattern of gender-number suffixes and a single oblique form. The pattern of gender and number of one group of adjectives is identical with that of the masculine nouns ending in -o, the feminine nouns ending in -i and the neuter nouns ending in -ẽ, which are the most dominant types in the nouns themselves. In fact to the bound stem of the adjectives, the following markers of gender and number are regularly added.

	Sg.	Pl.	Oblique
M.	-o	-e	
F.	-i	-yo	-ya-
N.	-ẽ	-ĩ	

The oblique of the adjective is used when the following noun is in a case other than the Nominative or the Accusative which is identical with the Nominative. It remains unchanged with the following noun in the singular or plural.

Besides these adjectives which show a varying form, there are others which remain unchanged throughout and hence can be morphologically considered as indeclinables.

The following paradigms will illustrate the declension of the changeable adjectives.

vhəḷḷ—big.

vhəḷḷo	vhəḷḷe	
vhəḷḷi	vhəḷḷyo	vhəḷḷya-
vhəḷḷē	vhəḷḷī	

kaḷ—black

kaḷo	kaḷe	
kaḷi	kaḷyo	kaḷya-
kaḷē	kaḷī	

bər—good.

bəro	bəre	
bəri	bəryo	bərya-
bərē	bərī	

neṇṭ—young.

neṇṭo	neṇṭe	
neṇṭi	neṇṭyo	neṇṭya-
neṇṭē	neṇṭī	

mɔṭh—loud.

mɔṭho	mɔṭhe	
moṭhi	moṭhyo	mɔṭhya-
mɔṭhē	moṭhī	

The morphophonemic changes in the adjectives are confined to the vowels /ɛ/ and /ɔ/ which become raised to /e/ and /o/ when the suffix has the high vowel /i/ or /ī/ or /yo/. The final consonants, ç, j and s become č, ǰ and š when the following suffix is /i/ /ī/ or /ē/, /e/.

piso ' foolish ' but piši, pišē.

To this group belong adjectives of the following nature :—

giḍḍo	short	kuḍḍo	blind
thɔṭo	lame	dhəyo	white
hirvo	green	thɔḍo	few
tamḍo	red	pəylo	first
janṭo	old	nəvo	new
pənno	old	bhəllo	full
rikamo	empty	suko	dry
olo	wet	vakḍo	crooked
šaṇo	wise	lajkuro	shy
himṭo	stingy	lucco	clever
niḷo	blue	həḷduvo	yellow
sigḷo	all		

To the group of unchangeable adjectives belong:—

lhan	small	unc	tall
aḷši	lazy	hušar	clever
sundər	beautiful	ghaṇ	dirty
ghəṭṭə	hard	gərəm	hot
hun	hot	thiṇḍ	cold
səst	cheap	mharəg	expensive
barik	thin	daṭ	thick
jəḍ	heavy	əšəkt	weak
vhəḍ	big	kiṭhiṇ	hard
mou	soft	lamb	long
rund	broad	səraḷ	straight
vayṭ	bad	kurup	ugly
gərib	poor	ranṭi	wild
šur	brave	gɔḍ	sweet
koḍu	bitter		

3. *Pronouns*

The pronouns in this dialect show a close similarity to the other Koṅkaṇi dialects and are given below with the usual classification.

1. *Personal Pronouns*

First	hãv	I	ami	we
Second	tũ	thou	tumi	you

The functions of the third person pronoun is performed by two sets, one indicating a remote object and the other a proximate object. These distinguish between the three genders in the singular and plural.

Remote 'that'

M.	to	te
F.	ti	tyo
N.	tẽ	tī

Proximate 'this'

M.	ho	he
F.	hi	hyo
N.	hẽ	hī

Other Pronouns are

Interrogative :

kon̦ 'who', kon̦a (k) 'whom' kon̦alo 'whose' kitẽ 'what' kityak 'why'

Relative :

jo ∼ ji ∼ jẽ 'who'

Reflexive :

apun 'oneself', aple, aplya
kəso, kəši kəšẽ 'how'

The declension of the pronouns is given below :

Nom.	Inst.	Dat.	Abl.	Gen.	Loc.	Obl.
hāv	hayẽ	m(h)aka	maǰani maǰačani	magel- maj-	maǰer	maǰa-
tū̃	tuyẽ	tuka	tuǰani	tugel- tuj-	tuǰer	tuǰa-
to	teṇi	tεka		tegel- tεj-	teǰer	tεǰa-
ti	tiyen	tiyek		tiyel- tij-	tičer	tiǰa-
tẽ	teṇi	tεka		tegel- tεj-	teǰer	tεǰa-
ami	ami	amka	amčačani amčani	amgel- amc-	amčer	amča-
tumi	tumi	tumka	tumčani	tumgel- tumc-	tumčer	tumča-
te	temi	tyamka temka		temgel- temc-	temčer	tyamča-
tyo	temi	tyamka		temgel- temc-	temčer	tyamča-
tĩ	temi	tyamka		temgel- temc-	temčer	tyamča-

Other pronouns follow closely the declension of the remote demonstrative to ~ ti ~ tẽ.

The genitive base is used to form the required adjectival form with the addition of the makers of gender number and oblique.

M.	o	e	
F.	ī	ya	ya-
N.	ẽ	ī̃	

with the usual morphophonemic changes of c/č j/ǰ and s/š. Hence we get forms like

majo ~ maǰi ~ maẽ	my
amco ~ amči ~ amčẽ	our
tugelo ~ tugeli ~ tugelẽ	your

The oblique form often loses its final /a/ before post-positions:

majkəḍen hyaǰ-šivay 'without it'
amčkəḍen

Sometimes the vowel is /i/ in place of /a/
maǰibərobər

The genitive forms in -l- often drop their suffix when a word follows it, with the result that a single form is used for all genders and numbers:—

mage čeḍo	my son
mage aviy	my mother
mage čeḍũ	my daughter
amge pustək	our book
amge pustəkã	our books.

The following frequent pronominal adverbs should be noted :

hiŋga	here	thiŋga	there	khə̃y	where
hikḍen	here	tekḍen	there	khənčikəḍen	where
əso	like this	təso	like that	kəso	like what
yedo	this much	tedo	that much	kedo	how much
itlẽ	this much	titlẽ	that much	kitlẽ	how much
ikḍečan	from here	tikḍeḍčan	from there	khənčan	from where
jɛʌna	when	tɛnna	then	kanna	when

4. *Numerals*

The common numerals in this dialect are as follows:—

ek	1	ərdo	½
don	2	pauṇ	¾
tin	3	səvva	1¼
čar	4	deḍ	1½
pāc	5	əḍec	2½
si	6	pavəṇdon	1¾
sat	7	həjar	1000
aṭ	8	lak	lakh
nəu	9	koṭi	crore
dha	10		
ikra	11		
bara	12		
tera	13		
cəvda	14		
pəndra	15		
soḷa	16		
sətra	17		
əṭhra	18		
ikoṇis	19		
is	20		
tis	30		
čaḷis	40		
pənnas	50		
saṭ	60		
səttɨr	70		
əyšī	80		
nəvvəd	90		
šembɨr	100		
cəvt vaṭo	¼		

5. *Verbs*

The data collected for this dialect consists of 265 verbal roots of which nearly sixty per cent are disyllabic. Only 6 are found to be trisyllabic and all the remaining are

monosyllabic in form. It is convenient to classify them into two groups.

(i) Those ending in the suffix /-əy/; in a few cases it is found to be /-ay/ or /-iy/.

(ii) Those which lack this suffix or ending.

This classification agrees with the above division based on the syllabic structure of the roots. Roots of group (i) are mostly polysyllabic while those of the second group are generally monosyllabic. There is also some amount of semantic corrolation as well. Roots of group (i) are either causatives or transitives while roots of the second group are both intransitives and transitives but not causatives.

The roots can be further classified according to their syllabic patterns

VC. (6 roots).

uṭh	to get up
oḍ	to pull
ok	to vomit
uḍ	to fly

VCC.

ayk	to hear

CV. (7 roots).

ja	to happen
di	to give
kha	to eat
pi	to drink

CVC. (about 100 roots).

kər	to do
has	to laugh
thuk	to spit
cab	to bite
gay	to sing

CVCC. (4 roots).

rand	to cook
band	to build
pind	to spin
saŋg	to tell

V-CVC. (12 roots).

ičar	to ask
ukəl	to lift
apəy	to call
uləy	to speak

VC-CVC. (9 roots).

ukḷəy	to boil
isrəy	to forget
aykəy	to hear
ubrȧy	to steam

CV-CVC. (86 roots).

hatər	to spread
ləjəy	to blush
haləy	to move
buḍəy	to sink

CVC-CVC. (38 roots)

baḷgiy	to keep
šipḍəy	to sprinkle
khərcəy	to spend
cəmkəy	to walk

CV-CV-CVC.

paratiy	to pray

CVC-CV-CVC. (6 roots).

dhəgdhəgəy	to kindle
humkaḷəy	to hang
pirgəḷəy	to twist
gəḍgəḍəy	to thunder

In this dialect it is not possible to distinguish between the causative and the transitive forms as the suffix /əy/ is freely used in the Imperative II p. Sg. which is taken as the basic form of the root. Thus we have alternate forms like:—

thuk ~ thukəy	spit
hal ~ haləy	move
ayk ~ aykəy	hear
katər ~ katrəy	cut

gaḷ ~ gaḷəy	filter
meḷ ~ meḷəy	gather
ukəl ~ ukḷəy	lift
səməj ~ səmjəy	understand
bhi ~ bhiy	fear

The roots shows the following morphophonemic changes before the various suffixes of the tenses or moods. Most of them are of an assimilatory nature, which is either complete or partial. In some cases this assimilation is found to be optional, forms with and without it being used.

(i) When the suffix begins with a voiceless stop the final voiced consonant of the root becomes devoiced.

nid-	to sleep	nitta
cab-	to bit	capta
sȯd-	to search	sottạle
phug-	to swell	phukta

(ii) If the final consonant is a retroflex it changes the following dental into a retroflex:—

avəḍ	to like	avəṭṭa
pəḍ-	to fall	pəṭṭay
soḍ-	to leave	soṭṭã
haḍ-	to bring	haṭṭa
rəḍ-	to weep	rəṭṭale

(iii) When followed by a dental lateral /l/ the dental trill /r/ of the root gets assimilated to the lateral.

mar-	to kill	mallo
dhər-	to hold	dhəlle
dəvər-	to place	dəvəllẽ
isər-	to forget	isəllyo

(iv) If the final consonant of the root is a retroflex sound it changes the following dental lateral into a retroflex and gets assimilated to it :

cəḍ-	to climb	cəḷḷo
ghəḍ-	to happen	ghəḷḷa
haḍ-	to bring	haḷḷẽ
mhəṇ-	to say	mhəḷḷẽ
soḍ-	to leave	soḷḷẽ

(v) When followed by a dental voiceless stop the voiceless or voiced dental affricate becomes a dental stop or the dental fricative:—

vac-	to read	vattaļõ
vac-	to read	vastã
nac-	to dance	nattale
vəc-	to go	vəstã
mej	to count	mestã

(vi) When followed by a dental nasal /n/ the dental lateral or trill of the root becomes a nasal :

kər-	to do	kənn
ičar-	to ask	ičann
mar-	to kill	mann
ghal-	to put	ghann

(vii) If the final consonant of the root is a retroflex stop, it changes the following dental nasal into the retroflex nasal and gets assimilated to it.

kaḍ-	to pull	kaṇṇ
soḍ-	to leave	soṇṇ
haḍ-	to bring	haṇṇ
pəḍ-	to fall	pəṇṇ

(viii) If the root ends with a cluster of a nasal and a homorganic stop following it, the stop is lost before a suffix beginning with a consonant.

tərəŋg-	to float	tərəŋtɔlo
band-	to build	bantã
rand-	to cook	ranlẽ
thamb-	to stop	thamtay

Paradigms of an intransitive, a transitive and the substantive verb 'to be' are given in full to get a general view of the verbal system of the language.

Intransitive verb

nid- to sleep

Present

I P.	nittã	nittay
II P.	nitta	nittay
III P.	nitta	nittay

Simple past			
I P.	M.	nidlõ	nidle
	F.	nidlẽ	nidlyo
	N.	nidlẽ	nidlī
II. P.	M.	nidlo	nidle
	F.	nidli	nidlyo
	N.	nidlẽ	nidlī
III. P.	M.	nidlo	nidle
	F.	nidli	nidlyo
	N.	nidlẽ	nidlī
Habitual past			
I P.	M.	nittalõ	nittale
	F.	nittalẽ	nittalyo
	N.	nittalẽ	nittalī
II. P.	M.	nittalo	nittale
	F.	nittali	nittalyo
	N.	nittalẽ	nittalī
III. P.	M.	nittalo	nittale
	F.	nittali	nittalyo
	N.	nittalẽ	nittalī
Pluperfect			
I P.	M.	nidəllõ	nidəlle
	F.	nidəllẽ	nidəllyo
	N.	nidəllẽ	nidəllī
II. P.	M.	nidəllo	nidəlle
	F.	nidəlli	nidəllyo
	N.	niddəllẽ	nidəllī
III. P.	M.	nidəllo	nidəlle
	F.	nidəlli	nidəllyo
	N.	niddəllẽ	nidəllī
Future			
I P.	M.	nittɔlõ	nittəle
	F.	nettəlẽ	nittəlī
	N.	nittəlẽ	nittəlī

II. P.	M.	nittəlo	nittəle
	F.	nittəlē	nittəlī
	N.	nittəlē	nittəlī
III. P.	M.	nittəlo	nittəle
	F.	nittəli	nittəlyo
	N.	nittəlē	nittəlī
Imperative			
II P.		nid	niday
Potential			
I P.	M.	nicco	nične
	F.	niččē	niččo
	N.	niččē	niččī
II P.	M.	nicco	nične
	F.	nični	niččo
	N.	niččē	niččī
III. P.	M.	nicco	nične
	F.	nični	niččo
	N.	niččē	niččī
Conditional		nidlyar	
Present Negative		nidna	nidnay
Past Negative		nidlā	nidlāy
Future Negative			
I P.	M.	niccona	niččenay
	F.	niččena	niččinay ~ niččonay
	N.	niččēna	niččīnay
II P.	M.	niccona	niččenay
	F.	niččina	niččinay ~ niččonay
	N.	niččēna	niččīnay
III P.	M.	niccona	niččenay
	F.	niččina	niččinay ~ niččonay
	N.	niččēna	niččīnay
Imperative Negative			
II P		nidnəka	nidnəkay

Potential Negative	nidnayõ
Present Participle	nidət
Past Participle	nidlɔlo
Infinitive	nidũ~nidõ
Inf. of purpose	nidõk
Gerund	nidun
Converb of concomitant action	nidtana
Verbal noun	nidəp

Transitive Verb

kha—to eat

Present			
I P.		khatã	khatay
II P.		khata	khatay
III P.		khata	khatay
Simple Past			
	M.	khaylo	khayle
	F.	khayli	khaylyo
	N.	khaylẽ	khaylĩ
Habitual Past			
I P.	M.	khatalõ	khatale
	F.	khatalẽ	khatalyo
	N.	khatalẽ	khatalĩ
II P.	M.	khatàlo	khatale
	F.	khatali	khatalyo
	N.	khatalẽ	khatalĩ
III P.	M.	khatalo	khatale
	F.	khatali	khatalyo
	N.	khatalẽ	khatalĩ

Pluperfect			
	M.	khayillo	khayille
	F.	khayilli	khayillyo
	N.	khayillẽ	khayillī̃
Future			
I P.	M.	khatɔlo	khatəle
	F.	khatəlẽ	khatəlī̃
	N.	khatəlẽ	khatəlī̃
II P.	M.	khatɔlo	khatəle
	F.	khatəlẽ	khatəlī̃
	N.	khatəlẽ	khatəlī̃
III P.	M.	khatɔlo	khatəle
	F.	khatəli	khatəlyo
	N.	khatəlẽ	khatəlī̃
Imperative			
II P.		kha	khay
Potential			
I P.	M.	khavco	khavče
	F.	khavčẽ	khavčõ
	N.	khavčẽ	khavčī̃
II P.	M.	khavco	khavče
	F.	khavči	khavčo
	N.	khavčẽ	khavčī̃
III P.	M.	khavco	khavče
	F.	khavči	khavčo
	N.	khavčẽ	khavčī̃
Conditional		khaylyar	
Present Negative		khayna	khaynay
Past Negative		khayllã	khayllãy

Future Negative

I P.	M.	khavcona	khavčena
	F.	khavčēna	khavčina
	N.	khavčēna	khavčīna
II P.	M.	khavcona	khavčena
	F.	khavčina	khavčona
	N.	khavčēna	khavčīna
III P.	M.	khavcona	khavčena
	F.	khavčina	khavčona
	N.	khavčēna	khavčīna

Imperative Negative

II P.	khaũ nəka	khaũ nəkay

Potential Negative khaynayõ

Present Participle khat

Past Participle khayillo

Infinitive khaũ

Infinitive of purpose khaũk

Gerund khaun

Converb of concomitant action khatana

Verbal noun khavəp

Substantive verb "to be"

Present

I P.	asã	asay
II P.	asa	asay
III P.	asa	asay

Simple past

I P.	M.	aslɔlõ	aslele
	F.	aslelẽ	aslelī
	N.	aslelẽ	aslelĩ

II P.	M.	aslelo	aslele
	F.	asleli	aslelyo
	N.	aslelẽ	asleli̇̃
II P.	M.	aslelo	aslele
	F.	asleli	aslelyo
	N.	aslelẽ	asleli̇̃
Future (i)			
I P.		asən	asət
II P.		asət	asət
III P.		asət	asət
(ii)			
I P.	M.	astəlõ	astəle
	F.	astəlẽ	astəlĩ
	N.	astəlẽ	astəlĩ
II P.	M.	astəlo	astəle
	F.	astəlĩ	astəlyo
	N.	astəlẽ	astəlĩ
III P.	M.	astəlo	astəle
	F.	astəli	astəlyo
	N.	astəlẽ	astəlĩ
Habitual past			
I P.	M.	astalõ	astale
	F.	astalẽ	astalĩ
	N.	astalẽ	astalĩ
II P.	M.	astalo	astale
	F.	astali	astalyo
	N.	astalẽ	astalĩ
III P.	M.	astalo	astale
	F.	astali	astalyo
	N.	astalẽ	astalĩ
Habitual present			
I P.		astã	astay
II P.		asta	astay
III P.		asta	astay

Present Neg.	na
	nhũ
Past Neg.	nastɔlõ etc.,
Conditional	aslyar

Verb 'to become'

Past		Sg.		Pl.	
I P.	M.	jalõ	FN jalẽ	M jale	FN jalī
II P.	M	jalo	F jali, N jalẽ	jale	F jalyo N jalī
III P.	M	jalo		jale	
	F	jali		jalyo	
	N	jalẽ		jalī	

Future

I P.	jain	jait
II P.	jait	jait
III P.	jait	jait

Conditional jalyar

An analysis of the preceding paradigms shows that the dialect distinguishes between the tenses, present, simple past, habitual past, pluperfect and future. It has further the following moods : imperative, potential, conditional and subjunctive. There are negative forms of present, past, future, imperative, and potential. The verb also differentiates between the three persons, first, second and third, and three genders, masculine, feminine and neuter, besides the two numbers, singular and plural. There are also traces of the perfect tense though no full paradigm could be obtained, the sense being usually expressed by a verbal phrase.

The complex way in which these various grammatical categories interesect each other makes it necessary to divide the forms of the various tenses and moods into group according to the way in which these are combined to form a complete paradigm. In addition, the transitive and intransitive verbs show a difference in the formation of the two past tenses, there being no such difference in the other tenses and moods. It is convenient to set up five groups of these paradigms as follows:—

Group 1 is the most complex and distinguishes between three persons, three genders and two numbers. It includes in the case of intransitive verbs, the past,

pluperfect, past habitual, future, potential and future negative, in the case of transitive verbs, past habitual, future, potential and future negative. Though theoretically there should be as many as 3×3×2 forms, actually only 7 forms are formally distinguished and in case of feminine plural there are two alternative forms in the first and second person. The formal distinction is confined to the person-gender-number markers at the end. The scheme for this group is as follows :—

		Sg.	Pl.
I P.	M.	õ	e
	F.	ẽ	yo~ĩ
	N.	ẽ	ĩ
II P.	M.	o	e
	F.	i	yo~ĩ
	N.	ẽ	ĩ
III P.	M.	o	e
	F.	i	yo
	N.	ẽ	ĩ

Group 2 makes no distinction between the three persons, but keeps the three genders and two numbers apart, showing six different forms. Here are included the past and the pluperfect forms of transitive verbs. The markers of gender and number are :

	Sg.	Pl.
M.	o	e
F.	i	yo
N.	ẽ	ĩ

which are identical with those of the adjectives.

Group 3 makes a distinction of the three persons and two numbers but no distinction of gender. Actually only three forms are formerly different, all the plural forms being the same and there is a single contrast in the singular between the first person against the second and the third together. The endings naturally mark person and number. The group is confined to the present of both transitive and intransitive verbs.

Group 4 distinguishes only the singular and plural numbers, both the person and gender being unmarked. Here are included the imperative, imperative negative and the negative forms of present and past of both transitive and intransitive verbs.

Group 5 shows only a single form and includes the conditional of transitive and intransitive verbs, as also, the potential negative and the subjunctive of both types of verbs.

A detailed statement of the formation of these paradigms with indication of the allomorphic changes involved is given below:—

Present

Both Tr. and Intr. roots follow the same pattern. The tense marker is /t/ which shows the allomorph /ṭ/ after a retroflex consonant. This is followed by the markers of person and number which are:—

I P. sg.	ã
II P, III P. sg.	a
I, II, III P. pl.	ay

Examples:—

di-	to give	ditã	I give
dis-	to appear	dista	it appears
avəḍ-	to like	avəṭṭa	he likes
iṇ-	to weave	iṇṭa	he weaves
bhi-	to fear	bhitay	we fear
kər-	to do	kərtay	you do
uṭ-	to get up	uṭṭã	I get up

The following peculiarity should be noted.

vəc-	to go	vəyta	he goes

Simple Past

In this tense the tr. and the Intr. verbs follow different patterns. While in case of the transitive verbs the form agrees with the objects in case of the intransitive verbs if agrees with the subject. The gender-number markers of the transitive verbs are identical with the third person

markers of the intransitive verbs, which, in addition, show markers for the first person, those for the second person being identical with the third. This can be shown by rearranging them in the following manner.

		Tr.	Intr.	
I P	M.		lõ	le
	F.	X	lẽ	lyo ~ lĩ
	N.		lẽ	lĩ
II, III P.	M.	lo	le	
	F.	li	lyo	
	N.	lẽ	lĩ	

The past tense morpheme is /l/ which shows an allomorph /ḷ/ which invariably occurs if the root ends in /ḷ/ and optionally after roots ending in /ḍ/ and /ṇ/.

Examples: —

bəs-	to sit	bəslo	he sat
pəḍ-	to fall	pəḍlõ	I fell
haḍ-	to bring	haḷḷo	you brought
pəḷəy-	to see	pəḷəyli	she was seen
isər-	to forget	isəllõ	I forgot
uḍəy-	to throw	uḍəylyo	they were thrown
uṭ-	to get up	uṭlo	you got up

The following peculiarities should be noted : —

mar-	to kill	malli	she was killed
ičar-	to ask	ičallẽ	it was asked
ye-	to come	yeylo	he came
vhər-	to carry	vhəylẽ	it was carried
ja-	to go	geli	she went

ghal-	to put	ghayli	she was placed
kər-	to do	kelẽ	it was done
ghe-	to take	ghetli	she was taken
		gheyli	she was taken
ye-	to come	aylã	he came
jev-	to eat	jeylo	he ate
nha-	to bathe	nhavlo	he bathed
ye-	to come	ilo	he came
mər-	to die	melo	he died
kha-	to eat	khaylo	was eaten

Pluperfect

This formation resembles the past tense in most respects. The markers at the end are the same as for the simple past and their distribution is identical. The allomorphic changes of the roots remain the same. The morpheme of the pluperfect can be stated to be /əll/ which shows an allomorph /ll/ which occurs when the base ends in either a vowel or a semi-vowel. One can also further subdivide it into the two morphemes, /əl/ of perfectivity and /l/ of the past tense, occurring in this order. The suffixes are :

		Tr.	Intr.	
I P	M.		əllõ	əlle
	F.	X	əllẽ	əllyo
	N.		əllẽ	əllī
II, III P	M.	əllo	əlle	
	F.	əlli	əllyo	
	N.	əllẽ	əllī	

Examples:—

bəs-	to sit	bəsəllo	he had sat
ye-	to come	yeylli	she had come
kər-	to do	kelli	it has been done
saŋg-	to tell	saŋ gəllẽ	it had been told
nes-	to wear	nesəllo	you had worn
meḷəy-	to earn	meḷəyllyo	we (F) had earned
nid-	to sleep	nidəllo	he had slept
uləy-	to speak	uləyllo	he had spoken

Habitual Past

The transitive and intransitive verbs follow the same pattern, both distinguishing all the three persons. The markers of person, gender and number are the same as those of the past tense, but the verbal roots do not show the same allomorphs. The morpheme for this tense can be postulated as /tal/ which has an allomorph /ṭal/ after the retroflex consonant of the base.

Examples:—

rav-	to remain	ravtali	she used to stay
kər-	to do	kərtalo	he used to do
vəc-	to go	vəytalẽ	it used to go
ye-	to come	yetalyo	they used to come
rəḍ-	to weep	rəṭṭalẽ	it used to weep
vac-	to read	vastalo	he used to read
bheṭ-	to meet	bheṭṭalõ	I used to meet
vəc	to go	vəytali	she used to go
nha-	to bathe	nhavtalo	he used to bathe
dis-	to appear	distale	it used to appear
kaḍ-	to draw	kaṭṭale	they used to draw
pəḍ-	to fall	pəṭṭalẽ	it used to fall
avəḍ-	to like	avəṭṭalyo	they used to like
bhõv-	to wander	bhõvtalõ	I used to wander

Future

Both transitive and intransitive verbs have the same pattern. Moreover the formation is very close to the habitual past. It is distinguished from it by the present

of the vowel /ə/ or /ɔ/ in place of /a/ of the other. In addition the future favours the ending /ī/ for feminine plural in the first and second person where the other shows /yo/.

The morpheme of the future can be set up as /təl/ which shows the allomorph /tɔl/ when the following marker has the vowel /o/. As in other cases, the dental gets retroflexed after retroflex sound of the root-ending. Thus we have /tɔl ~ ṭɔl, ~ təl ~ ṭəl/

Examples :—

ičar-	to ask	ičartəle	they will ask
ghal-	to put	ghaltɔlo	he will put
mhəṇ	to say	mhəṇṭɔlo	he will say
kəḷ-	to know	kəḷṭəlẽ	it will be known
vəc-	to go	vəytɔlõ	I shall go
vac-	to read	vattɔlo	you will read
kər-	to do	kərtəli	she will do
di-	to give	ditəli	she will give

It may be useful to compare a few forms of the future and habitual past :—

		future	habitual past
ye-	to come	yetəlõ	yetalõ
kər-	to do	kərtəli	kərtali
ghe-	to take	ghetɔlõ	ghetalõ
avəḍ-	to like	avəṭṭəlī	avəṭṭalyo
sang-	to tell	saŋtəle	saŋtale

Imperative

Both types of verbs show the same pattern. As the imp. II p. sg. is taken as the base of the root, it is naturally identical with it. Only the forms of the 2nd person are admitted and the plural is marked by the addition of the suffix /ay/ to the singular.

Examples :—

ayk-	to hear	ayk	aykay
saŋg-	to tell	saŋg	saŋgay
ghe-	to take	ghe	ghyay
nid-	to sleep	nid	niday

There is an alternative form in the plural which ends in -t instead of -y

ghyat ~ ghyay	take
'aykəyat ~ aykəyay	hear

As noted earlier many transitive verbs add -əy in the singular.

Potential

The pattern of the potential is the same for both the Tr. and Intr. verbs. The forms show the same type of distinctions as in the past tense, the construction being like that of the intransitive as well as transitive verbs.

The suffix of the potential is /c~č/ ; c occurs before the vowel /o/ of masculine, but /č/ occurs before /o/ of the feminine plural. In all other cases /č/ alone occurs.

The dental stop or sibilant of the root gets assimilated to the suffix /č/ while after a root ending in a vowel, /y/ or /v/ is added before it. The final /əy/ of the root changes into /oy/ before this suffix.

Examples :—

rav-	to remain	ravčē	should remain
miḷəy-	to get	miḷoyčo	should get
kər-	to do	kərčē	should be done
bəs-	to sit	bəščē	should sit
nid-	to sleep	niččē	should sleep
kha-	to eat	khavčē	should be eaten
ghe-	to take	ghevčē	should be taken
kha-	to eat	khavco	he should eat

Conditional

There is a single form for the conditional which ends in -lyar which changes to -ḷyar when a retroflex consonant preceds with the usual assimilation.

Examples :—

pəḍ-	to fall	pəḷḷyar	if fallen
ičar-	to ask	ičallyar	if asked
rav-	to remain	ravlyar	if remained

kər-	to do	kelyar	if done
mhəṇ-	to say	mhəḷḷyar	if said
pəḷəy-	to see	pəḷəylyar	if seen
ja-	to happen	jalyar	if happened
cəḍ-	to climb	cəḷḷyar	if climbed
ur-	to remain	ullyar	if remained
ghal-	to put	ghaylyar	if put

Subjunctive

It shows a single form which ends in -yet or -it

as-	to be	asyet	it may be
soḍ-	to leave	soḍyet	may leave
pəkəḍ-	to catch	pəkḍyet	may catch
ghəḍ-	to happen	ghəḍyet	may happen
ye -	to come	yeyt	may come
ičar-	to ask	ičarit	may ask
mar-	to kill	marit	may kill

Present negative

The singular adds /na/ and the plural /nay/

vəc-	to go	vəsna	vəsnay
vac-	to read	vacna	vacnay
ayk-	to hear	aykna	ayknay
bəs-	to sit	bəsna	bəsnay
kər-	to do	kənna	kənnay
dis-	to appear	disna	disnay
di-	to give	dina	dinay
šək-	to be able	šəkna	šəknay

Past negative

The original suffix must have been /na/ and /nay/ added to the past base ending in /l/. But it is assimilated to the preceding /l/ which gets geminated /ll/ or /ḷḷ/ and the following vowel become nasalised.

mhəṇ-	to say	mhəḷḷã	mhəḷḷãy
pəḷəy-	to see	pəḷəyllã	pəḷəyllãy
vac-	to read	vaclã	vaclãy
ja-	to happen	jallã	jallãy

ye-	to come	yeyllã	yeyllãy
soḍəy-	to leave	soḍəylna	soḍəlynay
ur-	to remain	ullã	ullãy
meḷ-	to get	meḷṇa	meḷṇay
ayk-	to hear	aykəllã	aykəllãy
dis-	to appear	disəllã	disəllãy
ghal-	to put	ghayllã	ghayllãy
pəḍ-	to fall	pəḍlã	pəḍlãy
bhər-	to fill	bhəllã	bhəllãy

Future Negative

The future negative is formed by simply adding to the forms of the potential the negative suffix /na/ for both singular and plural. This is so because the number is already expressed by the preceding form.

vəc-	to go	vəycona	he will not go
ye-	to come	yevcona	he will not come
vac-	to read	vaccona	he will not read
bəs-	to sit	bescona	he will not sit

To form the negative imperative, nəka and nəkay are added to the simple infinitive form ending in -ũ or to the simple root.

mhəṇ-	to say	mhəṇṇəka	mhəṇṇəkay
uləy-	to speak	uləynəka	uləynəkay
ye-	to come	yeynəka	yeynəkay
katər-	to cut	katənnəka	katənnəkay
ghe-	to take	gheynəka	gheynəkay
nid-	to sleep	nidnəka	nidnəkay

Potential Negative

It has a single form which is formed by adding /nayõ/ to the root.

nid-	to sleep	nidnayõ
bəs-	to sit	bəsnayõ
kha-	to eat	khaynayõ

The verb in this dialect gives rise to a number of non-finite forms which are used to build verbal phrases of greater complexity. These include two participles, present and past, a gerund, a verbal noun, an infinitive, a converb of concomitant action, one of non-concomitant action, and one of immediately proceeding action. A description of these formations is given below.

Present Participle

It is formed by adding to the root /ət/ which has an allomorph /t/ after roots ending in vowels. It has another allomorph /it/ which occurs after a few roots ending in consonants and those which end in /əy/.

vac-	to read	vacət
rak-	to watch	rakət
ic-	to pick up	icət
has-	to laugh	hasət
vaḍ-	to serve food.	vaḍət
kha-	to eat	khat
gay-	to sing	gayt
mar-	to kill	marit
ik-	to sell	ikit
pəḷəy-	to see	pəḷit

Past Participle

The forms of either the simple past or of the pluperfect can be used as past participles in which case they agree with the noun in gender and number. They are thus identical with the forms of the third person.

kello ~ i ~ ẽ	done	kər-
dəvəllo ~ i ~ ẽ	placed	dəvər-
soḷḷo ~ i ~ ẽ	left	soḍ-
ullo ~ i ~ ẽ	left	ur-
dillo ~ i ~ ẽ	given	di-
khayillo ~ i ~ ẽ	eaten	kha-
čhaplo ~ i ~ ẽ	printed	čhap-
pillo ~ i ~ ẽ	drunk	pi-
nidəllo ~ i ~ ẽ	slept	nid-

Gerund or adverb of completed action.

There are a number of ways in which this form is formed. One way is to add /-un/ to the root :

rav-	ravun	standing
vaṭ-	vaṭun	distributing
ik-	ikun	selling
vəc-	vəsun	going
ghe-	gheun	taking
ic-	icun	picking up
cab-	cabun	biting
sod-	sodun	searching

In some cases the suffix is /-on/.

nha-	nhavon	bathing
ye-	yovn	coming
saŋg-	saŋgon	telling
ghe-	gheon	taking
uṭ-	uṭon	getting up
səməj-	səmjon	understanding
ayk-	aykon	hearing
dis-	dison	appearing
mhən-	mhəṇon	saying

Roots ending in /-əy/ change it to /ov/ which is followed by -n

pəḷəy-	pəḷovn	seeing
apəy-	apovn	calling
uləy-	ulovn	saying
bəsəy-	bəsovn	sitting
uḍəy-	uḍovn	lifting
kəḷəy-	kəḷovn	knowing
peṭəy-	peṭovn	kindling

The following roots add /n/ with many changes in the roots.

kər-	konn	doing
bhi-	bhin	fearing
ičar-	ičann	asking

mar-	mann	beating
di-	din	giving
kaḍ-	kaṇṇ	drawing
pəḍ-	pəṇṇ	falling
ghal-	ghann	putting
toḍ-	toṇṇ	breaking
bhər-	bhonn	filling
haḍ-	haṇṇ	bringing
ye-	yen	coming
vhər-	vhonn	carrying
pəkəḍ-	pəkoṇṇ	catching
dhər-	dhonn	holding

There are a number of *verbal nouns* which can be formed from the roots. There is one in /-ṇe/ :

uləvṇe 'speaking', ghurkəṇe 'threatening'

There is another ending in -/əp/

khavəp	to eat	kha-
mərəp	to die	mər-
haḍəp	to bring	haḍ-

All verbal entries in the vocabulary are given in this form.

Infinitive

This is usually a form of dative in /-k/ of the verbal nouns. Very often the /k/ is lost in use giving rise to two forms as follows :—

ghe-	ghevpak	ghevpa
viṇ-	viṇpak	viṇpa
kaḍ-	kaḍpak	kaḍpa
kha-	khavpak	khavpa
mar-	marpak	marpa
nac-	nacpak	nacpa
saŋg	saŋpak	saŋpa
mhəṇ-	mhəṇpak	mhəṇpa

Another form of the infinitive is formed by adding k to the form of the root ending in -ũ.

kha-	khaũk	to eat
pi-	piũk	to drink
ja-	jaũk	to happen

A *converb of non-concomitant action* is formed by adding to the root -ũ or -õ

ye-	yeũ
təpas-	təpasũ
kha-	khəũ
kər-	kərũ
giḷ-	giḷũ
oḍ-	oḍũ
mhəṇ-	mhəṇũ
saŋg-	saŋgũ
ičar-	ičarũ
dis-	disõ
mag-	magõ
cəmək-	cəmkõ
nac-	nacõ
hal-	halõ
pəḍ-	pəḍõ
rəḍ-	reḍõ
suk-	sukõ
mhəṇ-	mhəṇõ

A *converb of concomitant action* is formed by adding /-tã/ or /təna/

ye-	yetã	yetəna
vəc-	vəytã	veytəna
as-		astəna

A *gerundive* or verbal adjective is formed by adding /co ~ či ~ čẽ/ to the root according to the gender, which further shows an oblique form in /-ča/.

ye-	yevco ~ čĩ ~ čẽ	yevča-
kha-	khavco ~ čĩ ~ čẽ	khavča-
rav-	ravco ~ čĩ ~ čẽ	ravča-

kər-	kərco ~ či ~ čẽ	kərča-
saŋg-	saŋgco ~ či ~ čẽ	saŋgča-
di-	divco ~ či ~ čẽ	divča-
vhər-	vhərco ~ či ~ čẽ	vhərča-
ghe-	ghevco ~ či ~ čẽ	ghevča-
meḷəy-	melovco ~ či ~ čẽ	meḷovča-
pav-	pavco ~ či ~ čẽ	pavča-

A form formed by adding /-təric/ to the root expresses that the next action immediately follows the one expressed by it. :—

pəḷəy-	pəḷəytəric
ayk-	aykətəric
pav-	pavtəric
mər-	mərtəric
kaḍ-	kaṭṭəric
nid-	nittəric
kha-	khatəric
ja-	jatəric
vəc-	vəytəric
mhəṇ-	mhəṇṭəric

CHAPTER III

TEXTS

I

ek asli mhatari/ tiye aslo ek por/ to aslo misti/ ani ilo piso/ ek dis kit jalē/ tek disle apuṇ lign javcē/ to aviyk ičaru laglo sigḷe lok lign jatay/ kit konn lign jatay/ aviyn saŋglē/ bayle ek phapar maru jay/ ek muṭ maru jay/ aṇi ek thapəṭ maru jay/ aṇi bayl jau jay/ av yn vogi phəkaṇan məṇlē/

ek dis raǰa dhu nəyīčer nhavča yeylli/ tiye pəḷəytəric to tiye phuḍyã gelo/ tiye polyar ek thapəṭ mallē/ thoḍ veḷan tiye tiklar ek mut malli /ti bəḍi rəḍo lagli/magir ek tiye pəṭar phapar mallo/ aṇi tiye nhiyī uḍəylē/

magir to ghər gelo ani aviyk saŋgu laglo/ apuṇ lign jaun yeyl mhəṇṇ/ aviyn ičallē bayl khəyti/ ten teṇi saŋglē tuyē mak saŋglā asəllē/ phapar mann muṭ mann thapəṭ mann bayl jatay mhəṇṇ hayē təšēc kelē/ raǰa kənnya nhiyičer yeylli/ tiye thapəṭ mallē/ muṭ malli/ aṇi phapar mann nhiyī uḍeyli/

hē ayktəric mhatari bhili/ aplya čeḍyačer at səŋkəṭ yetəlē/ hē tiye kəḷḷē/ teǰer səŋkəṭ yeu nayõ mhəṇun tini ek buddə kaḍli/ tiyen aplya čeḍya saŋglē/ puta/ ratorat bajarã cəl/ aṇi məṇbhir khaǰebhəǰi ghe/ aṇi thiŋgčan ti ũvət yo/ aṇi phallyavəyli hī icət cəl/ aṇi koṇi icallyar khaǰebhəǰã pavs pəḍlo mhəṇun saŋg/

teṇi təšēc kelē/ phallyovəyli khaǰe bhəǰi ictastana raǰa šipayan tɛk pəkəḍlē aṇi ičallē/ raǰa kənne koṇi mallē/ ten to mhəṇča laglo/ mhak khəbər na baba/ rati khaǰe-bhəǰã pavs pəḍlo/ hãv khaǰebhəǰi ictã/ hē tege ulovṇe aykon to pis astolo aš səmjon šipay soḍun gele tɛka/

an ek dis əšic ek bayl neṇṭe bhurgyak gheun vəytali/ te bhurge eksarke rəṭṭale/ tya vaṭen ho mhatare por vəytalo/ tɛk pəḷoytəric phəkaṇani tya baylen hɛk mhəṇlē/ are baba hɛge kan katər/ təri puṇ tē por thamn jalē/ pərət ekpəṭ tya baylen təšēc məṇlē/ tərikay te bhurge rəḍče thaməlna/ kan katər əše tin pəṭi məṇṭəric mhatare pora khərē dislē/

aṇi teni pɔra kanəc kaple/ ti bayl aṇi tege pɔr bɔb maru lagli/ an bɔb marit rajakəḍen geli/ aṇi rajak tiyen saŋglẽ/ mhatare poran mage poralo kan katəllo/ tyabərobər rɛja šipayan mhatare porak dhorn dərbara haḍlẽ/ rajan ičallẽ are ɔra ya pɔra kan kitẽkatəllo/ ten mhatare poran saŋglẽ/ hiyen dončar pəṭi mhəḷḷẽ/ are ya pɔra kan katər/ mhak khərẽ dislẽ/ hãyẽ kan katəllo/ rajan tya bayle ičallẽ/ hẽ khər ge/ tiyen saŋglẽ hayẽ mhəḷḷẽ khərẽ/ peṇ te phəkaṇan/ rajan mhəḷḷẽ/ tu he mhəṇle məge/ magir tege kit cuk/ tege cuk na/ əše mhəṇṇ rajan mhatare porak soṇṇ dile aṇi tɛk takid dili pərət kɔṇa kagaḷ gheun yeynakã/ hã mhəṇon to ghərakəḍe marg gheun yeu laglo/

vaṭer ek pəsro laglo/ pəsərkar margakəḍe sakər suko gãln rakət bəsəllo/ mhatare poran pəsərkara ičallẽ/ hẽ kitẽ/ pəsərkar mhəṇpa laglo/ ti pənčayt tuk kitɛk/ vaṭen cəmkət to niṭ cəmkey/ puṇ mhatare por to/ vegi ravlyar mhatare por kəslo/ dončar pəṭi ekəc khəbər ičartəric pəsərkara yeylo rag/ teṇi mhəṇlẽ ti mɔṭ mənšan bhavči mati/ aṇi gərib mənšan kit khavco gober/ əše mhəṇon mhatare por thiŋg bəslo/ aṇi ti sakər khavča laglo/ pəsərkaran tɛk pəkəḍlẽ aṇi raja dərbarã vhəylẽ/ aṇi sigḷi khəbər raja kanar ghayli/ rajan mhatare pɔra ičallẽ/ tuyẽ pəsərkara sakər kite khayli/ ten teṇi saŋglẽ/ hẽ kitẽ mhəṇṇ pəsərkara ičallyar to mhəṇpa laglo hi mɔṭ mənšan khavpa mati/ əše məṇṭəric hayẽ to thoḍi mati khayli/ rajan pəsərkara ičallẽ/ tuyẽ əše mhəṇlẽ khərẽ/ pəsərkaran saŋglẽ/ hayẽ əšẽ mhəṇlẽ/ puṇ phəkaṇan/ hẽ uttər aykətəric rajan mhatare pɔrak soṇṇ dilẽ/ aṇi saŋglẽ/ aṇi kagaḷyo haṇṇəka hã/ mhatare por ghərče vaṭe laglo/

yɛtyetã tɛk jali vaṭer rat/ vaṭer ek ghər lagle/ tetũk ek mhatari ravtali/ tiye he mhatare pɔranmhəṇlẽ/ mhak sanje ghəḍe ilo jago dita/ rav puta/ mhak kite jag khɔ̃y vhərpasa/ anəndan rav/

to ravlo/ haturṇar pəṭṭəric mhatari mheṇpa laglit/ puta ek bəriši kaṇi yɛə jalyar saŋg/ mhatare pɔran kaṇi saŋgõ survat keli/

ek aslo ravəṇ/ tege asli bhaŋgra lə ka/ həṇmantan ujo lan ləŋkac lasum uḍəyli/ mhatarin ičallẽ/ kəš konn uj laylo/ saŋg puta/ eksarki tya mhatare pora phaṭlyan puḍhlyan lagli/ š ɛvṭar mhatare pɔran saŋglẽ/ saŋgtã/ ek cul peṭovn haḍ pəḷeya/ mhataren cul peṭovn haḍli/ ti hati gheun to bhaer yeylo/ aṇi ghəra uj laylo/ aṇi mhəṇpa laglo əš konn uj laylo/ ghəra uj laylo pəḷovn mhatari bɔb

maru lagli/ raja šipayani mhatare pərak pəkoṇṇ vhəylê aṇi raǰa dərbarã ub kelẽ/ raǰan ičallẽ/ əre tuyẽ ya mhatare ghəra uj kitɛ laylo/ mhatare pɔran sigḷi ghəḍle khəbər saŋgli/ raǰan mhatare ičallẽ/ mhatare əše ghəḍle khərẽ/

əše tuyi mhəḷḷe gayna/ hiy sayba/ əše mhəḷḷẽ/ pəṇ ho ghəra uj layto mhəṇ mhak kənči khəbər/ raǰan sigḷi khəbər aykon gheyli aṇi mhatare porak soṇṇ dilẽ/ aṇi saŋglẽ/ ətəpər tuǰebəddəl aṇi kagaḷi yeyl tər tuk kaḷkuḍĩ ghaltɔlõ/

mhatare poran niṭ ghərco rəsto dhəllo/ to ghər pavl pəḷovn tege aviyk khup anənd jalo/

There was an old woman. She had a son. He was naughty and slightly out of mind. One day what happened? He thought that he should get married. He asked his mother, 'All people get married. How do they get married?' The mother told him, 'one should slap the wife, one should box her and one should kick her. Thus once gets a wife.' The mother said so out of fun as a mere joke.

One day the king's daughter came to the river for bathing. Seeing her, he immediately went in front of her. He slapped her on the cheek, after some time he boxed her on the head. The poor girl began to weep. Then he kicked her on the belly and he threw her in the river.

Then he went home and began to tell his mother, that he has got married. The mother asked him 'where is the wife? Then he told her, 'you had told me, that by slapping, boxing and kicking, one gets married. I did accordingly. The king's daughter had come to the ri er. I slapped her, boxed her, and kicking her, I threw her in the river.'

The moment the old woman heard this, she was afraid. She knew that there would soon be danger for her son. She found out a plan so that no danger should fall on her son. She told her son, 'My boy, go to the market even at this time of the night. Buy a maund of eatables and come back from there scattering them. Then in the morning go on picking them. And if some one asked you, tell him that there was a shower of eatables.'

He did accordingly. In the morning, while picking up the eatables, the soldiers of the king caught him and asked him. 'who struck the king's daughter?' Then he began

to say, 'I have no knowledge, there was a shower of eatables in the night. I am picking them up.' Hearing these his words, and thinking that he was mad, the soldiers went away, leaving him alone.

Another day, a certain woman was going along taking her young child. The child was continuously weeping. Along the same road was going this son of the old woman. Seeing him, that woman said to him in jest, 'O boy, cut the ear of this child.' Even then the child did not stop weeping. A second time the woman said the same thing. Even then the child did not stop weeping. When she said for the third time 'cut the ear', the son of the old woman thought it to be true. And he actually cut the ear of the child. The woman and her child began to howl, and crying went to the king. She told the king, 'The son of the old women has cut the ear of my child.' Then the king's servant caught the son of the old woman and brought him into presence of the king. The king asked, 'O boy, why did you cut the ear of this child?' Then the son of the old woman said 'This woman said for a couple of times 'cut the ear of this child'. I felt it to be true. I cut the ear.' The king asked the woman, 'Is it true?' She said 'Yes, I did said so, but it was in mere jest. The king said, 'You did say so. Then how is he wrong? He is not in fault.' Saying so the king released the son of the old woman, and warned him not to bring any more complaints of any person. Saying yes, he began to come to his house along the way. On the way, he came to a shop. The shop-keeper was sitting watching the sugar which he had spread by the side of the road to dry. The son of the old woman asked the shopkeeper, 'What is this?' The shop-keeper said, 'Why do you want to meddle with? If you want to go by the way, go along!' But he was after all the son of the old woman. How can he be the son of the old woman if he remained silent? When the same thing was asked three or four times the shopkeeper got angry. He said 'it is the dust which big people eat', And what should the poor men eat—dung!' Thus saying the son of the old woman sat down there and started eating that sugar. The shop-keeper caught him and took him to the audience-hall of the king. He reported the whole incident to the king. The king asked the old woman's son. 'Why did you eat the sugar of the shop-keeper?' He then said, 'when I asked the shop-keeper what it was, he said that it was the dust to be eaten by big men.' When he

said so, I ate some of that dust.' The king asked the shop-keeper 'Did you say so?' The shop-keeper said 'I did say so, but as mere fun'. Hearing this answer the king allowed the old woman's son to go, and told him, not to bring any more complaints. The old woman's son went the way to his house.

While he was coming back, there was nightfall on the way. On the road he saw a house. There was living an old woman. The old woman's son said to her, 'will you give me some place for the night?' 'Stay here my boy. Can I take this place some where alse? Stay with delight'.

He stayed there. When he slept on the bed the old woman began to say, 'My boy, if you know, tell me a good story.' The old woman's son started telling a story.

'There was a demon called Rāvaṇa. He had the town of Laṇkā made of gold. Hanuman set fire to it and burnt it down. The old woman asked 'Doing what did he burn it tell me my boy?' Thus she began to bother him continuously. Finally the old woman's son told her, 'I shall tell you. Bring a torch enkindling it.' The old woman kindled the torch and brought it. He took it in the hand and came out, and set fire to the house. And he said, 'doing thus he set it on fire.' Seeing that house set on fire, the old woman began to cry. The king's servants caught the old woman's son and brought him in the presence of the king. The king asked him, 'why did you set fire to the house of this old woman? The old woman's son told all that had happened. The king asked the old woman 'O old woman did it happen like this? Did you say it? 'Yes, sir, I said so. But how could I know that he will set fire to the house?' The king heard all things and set the woman's son free. He told him 'If any more complaints are brought against you, I shall lock you up in a dark room'.

The son of the old woman took the way to his house straightway. Seeing him come home, his mother felt great delight

II

ek asḷi mhatari/ tiye ek bhurgo asəllo/ teṇi kellẽ ek kaməṭ/ teṭũ khub bhaǰi kelli/ temi səddə tetutlyan bhaǰi haḍi aṇi khai/ ševṭar sigḷi bhaǰi səlli/ aṇi ek dɛṭ ullo/ mhataṛen čeḍya ṣaŋglẽ/ puta kamta cəl aṇi jo as to dɛṭ katun haḍ/

magir ek hiḷ ghevn to bhurgo kamtã gelo/ aṇi to dɛ̃ṭ katorũ laglo/ puṇ dɛṭ ulov laglo/ tɛk əǰap dislẽ/ dɛ̃ṭ mhəṇo laglo/ əre baba mhak katənnaka/ hãv tuk ek miḍki ditã/ ti ghərakəḍen vhər/ tu nhav aṇi tɛk gəndphul kər/ təš kelyar apuṇəc šit javn pəṭṭa/

ghərakəḍčan karmət khup pəys asəllẽ/ miḍki ghevn to ghərakəḍe yeũ laglo/ vaṭer tɛka ek ghər lagle/ tege pəṭa bhuk lagəllĩ/ aṇi dusre mhəḷḷyar deṭyan saŋglẽ khərẽ ga khoṭẽ tẽ pəḷovəy khatir tege ǰiv təḷməḷṭalo/ tya ghərakəḍen gelo aṇi nhavlo/ tya ghərã ek bayl asəlli/ tya baylekəḍčan gənda kaṇḍi gheyli aṇi gənd kaṇṇ teṇi miḍki puj keli/ tya yeḷar ti bayl thiŋg assəlli/ puj kərtəric miḍyāk apoapəs šit jalẽ/ te pəḷəytəric tya baylek aǰap jalẽ/ tya čeḍyan tiyek bi thəḍẽ šit dilẽ aṇi apuṇ pəṭbhir jeylo/ magir tɛk nid yeyli/ to thiŋgāc miḍki ušakəḍen dovn nidlo/ tɛk gaḍ nid yeyli/

tya bayle mənã yeylẽ/ ti miḍki aplyan dovn ghevči/ aṇi təslic aplya miḍki thiŋg dəvərči/ tɛk bəri nid yeyli əšikinn tiyen ti miḍki kaḍli aṇi aplya miḍki thiŋg vhonn dəvəlli/ thəḍ veḷan to čɛḍo jag jalo/ aṇi aplya miḍki səmjon tiye miḍki ghevn gelo/ ghəra yetəric mhatarin ičallẽ dɛṭ khə̃y to/ təše ičartəric teṇi miḍki aviyk dakəyli/ aṇi sigḷi khəbər saŋgli/ təše mhəṇṭəric mhatarek anənd jalo/ magir khərẽ khoṭẽ dakovəčkhatir to nhavlo aṇi miḍki punj keli/ puṇ šiṭ jallã/ mhatari mhəṇu lagli khəṭ tuge tẽ/ at phal cəl aṇi dɛt kaṇṇ haḍ/

dusre disan to hiḷo gheun gelo/ aṇi deṭya katoru kəru laglo/ ten dɛṭ kalkuti ven mhəṇo laglo/ mhak katərnaka/ hãv tuk ek bəkḍ ditã/ tɛk gənd phul kər aṇi kulyar thapəṭ mar/ to magir pəyšec oktəlo/ deṭyan bokəḍ dilo/ to gheun to ghərakəḍe yeu laglo/ tya bayle ghərakəḍən pavtəric tɛk lagli bhuk/ to tya ghərakəḍen gelo/ aṇi tya bayle teṇi mhənlẽ/ əge mhak khub bhuk lagli/ mhak ile šit vaḍ/ hãv tuk piyš ditã/ piyš dit mhəntəric tiye toṇda udə sutlẽ/ tiyen tɛk bərẽ vaṭibir šit vadlẽ/ to tẽ ǰeylo/ magir teṇi bokḍyak gind phul kelẽ/ aṇi tɛge kulyar thapəṭ mallẽ/ tya bərobər to piyš oklo/ tetutle ird piyše tya bayle dile/ ti mhəṇo logli/ bər jãv put tuǰẽ/ tya mhatare porak magir nid yeu lagli/ to thəd veḷ nidlo/ to nidlo əš pəlovn tya baylen tege bəkr lipəylo/ aṇi aplya təsloc bəkro haṇṇ tya jagyar dəvəllo/

to uṭlo aṇi aplyaloc bəkro səmjun bəkrya gheun gelo/ aviyn ičallẽ haḷḷo dɛṭo/ teṇi saŋglẽ deṭyan bokro dilo/ gind phul kəlyar to piyše okta/ əše mhəṇon teṇi bəkryak gind phul kelẽ/ aṇi təge kulyar thapəḍ mallẽ/ puṇ bokro khɔ̃y piyše okta/ don čar thapḍə martəric to dayẽ tuṭun gheun pəḷo laglo/ to dustə tya bayleger gelo/ ten tɛk səvšəy yeylo/ tya baylenəc aplya bokro aṇi miḍki vhəyli mhəṇ/

magir tis disa to aplya kamtã gelo/ aṇi ghəḍle sigli khəbər dɛṭya saŋgli/ ten deṭyan tɛk ek dori anı tɔṇ dilo/ an saŋglẽ/ tya bayleger vəc aṇi mhəṇ/ band dorye mar tɔṇya/ əs kərtəric ti tuge miḍki aṇi bokr ditəli/

ti dori aṇi tɔṇ ghyon to tya bayleger gelo/ to yet te poḷovn ti bayl bhayər hasəṭ darã yeyli/ to tiye puḍya pãvtəric mhəṇṭã/ band dorye mar tɔṇya/ tya bərobər kitẽ məǰjala/ doriyen tya baylek ghəṭṭə bandlẽ/ aṇi tɔṇyan bəḍoũk survat keli/ tyabərobər ti bɔb maru lagli/ tɛn saŋlẽ miḍki di aṇi bɔkḍ di/ tərəc soṭṭa/ ti diṭ mhəṇu lagli/ marče thambəy/ təše mhəṇṭərio teṇi mhəṇlẽ/ soḍ dorye tham tɔṇya/ tya bərobər dori suṭli/ aṇi tɔṇ marpa bənd jalo/

magir tiyen miḍki aṇi bɔkḍ dilo tɛṅk ghyon to ghər gelo/ aṇi mhatarek miḍki aṇi bəkrya pərtap dakəylo/ teǰnəntər ti mhatari aṇi tiye čɛḍo miḍki aṇi bokḍya khustar sukhanə ravli/

There was an old woman. She had a son. He cultivated a field. He had grown abundant vegetables therein. They always brought the vegetables from it and ate it. Finally all the vegetables were exhausted. And there remained a single stalk. The old woman told the boy 'My son, go to the field and bring the stalk by cutting it'.

Then he took a sickle and went to the field. And he began to cut the stalk. But the stalk began to speak. He was astonished. The stalk said, 'O boy, do not cut me. I shall give you a pot. Take it home. You take your bath and worship it with scent and flowers. If you do this, there will be automatically boiled rice found in it'.

The field was far away from the house. Taking the pot he began to come to the house. On the way, he was feeling uneasy to see whether what was told by the stalk was true or false. He went to that house and took his bath. In that house was a woman. He borrowed a stick of scent from that woman and by applying the scent he worshipped the pot. At that time the woman was there. The moment the worship was over, there was automatically boiled rice in the pot. Seeing it, the woman was astonished. The boy gave her also a little boiled rice, and he himself ate his full. Then he felt sleepy. He slept there only, by placing the pot near his head. He fell fast asleep.

That woman thought in her mind that she should keep that pot with her; and place in its place a similar pot belonging to her. Knowing that he was in deep sleep, she took away that pot and put in its place her own pot. After some time the boy got up; and thinking it to be his own pot, he took away her pot. When he came home, the old woman asked 'where is the stalk?' When she asked him thus he showed the pot to his mother; and told her the whole story. The moment he told it, the old woman was delighted. Then to show its being true or false, he took bath and worshipped the pot, but no cooked rice was found. The old woman began to say 'What you say is false. Now go in the morning and bring the stalk, cutting it'.

Next day he went taking a sickle, and started cutting the stalk. Then the stalk became apologitic and said "Do not cut me. I shall give you a ram. Worship it with flowers and scent and slap it on the buttocks. Then he will vomit money'. The stalk gave him the ram. Taking it, he started coming home. When he reached the house of that woman, he felt hungry. He went to that house and he said to that woman 'O woman, I am very hungry. Please give me some rice. I shall give you money'. When he spoke of giving money, she felt eager. She gave him a pot-full of rice. He took his meal. Then he worshipped the ram with scent and flowers and struck it on the back. Immediately after, it vomitted money. Half of the money he gave to the woman. She said 'O boy, let you be happy', Then the son of the old woman began to feel sleepy. He slept for some time. Seeing him asleep that woman concealed his ram and taking a similar ram of her own, she put it in its place.

He got up and thinking it to be his own ram he took it and went away. His mother asked 'Did you bring the stalk?' He said 'the stalk has given me a ram'. When worshipped with flowers and scent, it vomits money. Thus saying he worshipped the ram with flowers and scent. And he struck it on the buttocks. But how can the ram vomit money? When struck three or four times, he broke the cord and began running away. It went straight to the house of the woman. Then he began to suspect her. That woman alone must have stolen the ram and the pot.

On the third day he went to the field. He told the stalk all that had happened. The stalk gave him a rope and a stick; and said 'go to the house of the woman and say, 'O rope, tie her and O stick beat her.' If you do this she will give you back the pot and the ram.

Taking the rope and the stick he went to the house of that woman. Seeing him coming, the woman smiled and came out at the door. The moment he came in front of her he said, 'O rope, tie her, O stick, beat her'. Then what a fun was there. The rope tied the woman fast and the stick began to beat her. Then she began to cry. Then he said "Give back the pot and the ram. Thes alone you will be freed.' She said she would give them 'Stop beating'. When requested thus, he said 'O rope, leave her, O stick, stop.!' Immediately the rope freed her, and the stick stopped beating her.

Later she gave back the pot and the ram. Taking them he went home. And he showed the old woman the power of the pot and of the ram. And then that old woman and her son lived in happiness with the help of the pot and the ram.

III

ek pagi asəllo/ to khub devbhəkt asəllo/ phatepara uṭon to nhavtalo/ deva puj kərtalo/ aṇi magir aplya jaḷ ghyon dəryar nuste marũ vəytalo/ tege ek nem asəllo/ to phəkt tinəc pagra martalo/ aṇi jẽ kitẽ meḷṭalẽ te ikun aplya pɔṭ bhərtalo/ aṇi sukhasəmedhanan ravtalo/

əsoc ek dis aplya sədi nemapɔrmaṇe to səkaḷphuḍ uṭlo/ devpuǰ keli/ aṇi pagir ghyon dəryar gelo/ pəyle pəṭi pagir marle/ puṇ pagrã ekəy maso yeillã/ dusra pəṭi pagir

mallẽ kãic yeillã/ tisre pəṭi pagir mallẽ aṇi tẽ to oḍu laglo/ tɛnna tɛk tẽ jəḍ lago laglẽ/ bəro vhəḍ mas pəḍlo astɔlo hya ičaran tɛk anənd jalo/ pun pagir vəyr kaṇṇ pəḷəylyan kitẽ/ tɛk pagrāk ek jɔḍ peṭi disli/ tɛn ti pagratlyan bhaer kaḍli aṇi utki kon pəḷəyli/ puṇ kitẽ ajap/ tetutlyan hoḷu hoḷu dhukoṭ bhayr pəḍo lagło/ dhukṭač ek mɔḍ jalẽ aṇi tya mɔḍatlyan ek rakes vhəḷḷo rakes təyar jalo/

rakesa pəḷəytəric pagyak bhə̃y dislẽ/ puṇ bəḍo kit kərtɔlo/ rakes uloũ laglo/ to pagya mhəṇo laglo/ əre mənša hãv tuk ṭhar martã/ puṇ tuyẽ mak soḍəyla mhəṇ tuk ekɔc səvlət ditã/ tuk khənče bhašen mərpa jay te saŋg/

pagi bhiun thərthəro laglo/ teṇi ičallẽ/ puṇ mhak kitẽ marta/ hãyẽ kit tuge paḍ kela/ hãyẽ tər tuk mɔkḷ kela/ aṇi vəyr makac marəp məṇlyar əǰapic/

rakes mhəṇpa laglo/ tər magir ayk/ hãv tuk marpak kitɛ təyar jalo to/

hãv khub vəršãpəylī sərgã devãbərabər ravtalõ/ puṇ yek pəṭi devã ani magilẽ vhəḷḷe jhəgḍe jalẽ/ hãv kitẽy kelyar aykəna/ hayẽ khup pəṭ tyaŋge pərabhəv kelo/ ševṭa khup pəretnə konn mhajo teṇi pərabhəv kelo/ mhajo dhukɛṭ kelo/ ani ek peṭe bhonn ti ghəṭṭə dhakli/ aṇi dəryã uḍəyli/

dəryã əstana əšīc šəmbər vərs geli/ mhak khup kəṇṭaḷ yeylo/ hayẽ mənatle mənat ṭhərəylẽ/ mhaka koṇi soḍəylyar hãv tɛka prutmico raǰ kərtɔlo/ puṇ pəyli šəmbər vəršã mhak koṇic soḍəylna/ hãv təsoc ullõ/ mukayl šəmbər vərsã hãyẽ məna pərtidn keli/ mhak jər koṇi soḍyət tər hãv tɛk khub širmənt kərtɔlo/ puṇ mhak koṇic peṭyetlyã soḍilna/ tisri šəmbər vərsã survat jali/ hãv samko kəṇṭaḷn gellõ/ mhak rag yeyllo/ aṇi hãyẽ məna pərtidn keli/ jo koṇi minis hyapuḍ mhak soḍvitɔlo tɛk ǰitoc marəp/ puṇ kɔso marpa jay he mat tɛk ičarop/ at tuy mhak hya peṭyetlyan soḍəyla/ mage pərtidnepərmaṇe tuk ǰitoc marpa thərəylã/ at tu kəš mərpa hẽ saŋg/

pagyan thɔḍ yel ičar kelo/ aṇi to mhẽṇo laglo/rakes ḍada/ hi peṭi pəḷəy kedi/ aṇ tũ kɛdo/ hya edyak pəṭiyāk tũ kəso ravlo/ mhak hyaǰi əǰap dista/ mhage išvasəc bəsna hya gošṭičer/

rakes mhənpa laglo/ kitẽ išvas bɔsna/ magir pələy/ əše mhən rakšəsaco holu hoḷu dhukoṭ jalo/ aṇi to peṭvã bəsõ laglo/ sigḷe dhukoṭ peṭya vəytəric rakes bhitəllyan

mhəṇpa laglo/ piša mənsa at təri mhaǰer išvas as go na/ puṇ hẽ aykovčpəylic tya pagyan peṭi bənd keli aṇi dəryā uḍovn dili/

There was a fisherman. He was a great devotee of god. Getting up early he used to take bath, worship the gods and then taking his net he used to go to the sea to kill fish. He observed one rule. He used to throw the net only three times. And whatever he used to get he sold them and maintained himself. Thus he lived in happiness. On a certain day, according to his usual habit, he got up early in the morning. He worshipped the gods, and taking his net, went to the sea. He threw the net for the first time. But not a single fish got into the net. He threw the net a second time, but nothing got in. He threw the net a third time and he started to drag it out. Then he felt it to be heavy. With the idea that a big fish must have been caught, he was greatly delighted. But taking out the net, what did he see? He saw a heavy box in the net. He took it out of the net and looked in by opening it. But what a wonder! Out of it came slowly some smoke. Out of the smoke a cloud was formed. And from that cloud a demon, a big demon, was formed.

Seeing the demon the fisherman was afraid. But what can the poor man do? The demon began to speak. He said to the fisherman. 'O man, I shall kill you. But because you have rescued me, I grant you a concession. Tell me in what way I should kill you.'

The fisherman began to tremble with fear. He asked, 'But why do you kill me? What wrong have I done to you? I have on the contrary freed you. And over and above, if you mean to kill me, it is a wonder.'

The demon said. 'then hear again, why I have become ready to kill you.

Many years ago I used to live in heaven along with the gods. But on one occasion there was a great quarrel between me and the gods. I did not obey them at all. I defeated them many times. Finally making great effort, they defeated me. They turned me into smoke. And filling it in a box they closed it tightly. And they threw it in the sea.

While I was in the ocean hundred years passed by. I was greatly bored I decided in my mind. If some one releases me, I shall make him the king of the earth. But during the first hundred years no one released me. I remained as before.

During the next hundred years I made a resolution in my mind. If any one were to release me I shall make him very rich. But no one freed me from the box. Then began the next hundred years. I was fully tired. I got angry. And I resolved in my mind. If any man were to release me after this I shall kill him. But he shall be asked, how he should be killed. Now you have freed me from this box. According to my resolution, I have decided to kill you. Now tell me, how I should kill you.'

The fisherman thought for some time. And he began to say 'My dear demon, look, how big is this box? How did you live in this small box? It appears to me a wonder. I cannot believe it.

The demon began to say; 'Why do you not believe? Look again.' So saying the demon slowly turned into smoke, and he entered the box. When the whole smoke went inside the box, the demon began to say from inside. 'Foolish man, have you not at last faith in me?' But even before he heard it, the fisherman closed the box and threw it in the sea.

IV

ek aslo kuḷvaḍi/ to khub hušar asəllo/ səkkaḷi uṭon to səddi šetã vəytalo/ aṇi šetã kam kərtalo/ tege bayl ili toṇḍaḷi asəlli/ khub bəjbəǰi/ tiye tɔṇḍa haḍəc nasəlle mhəṇlya jata/ tiye toṇḍak kãyc unnasəllẽ/

əsoc ek dis səkkaḷiphuḍe uṭon bəylã ghyon to kuḷvaḍi šetã gelo/ aṇi šɛt nagrũ laglo/ ekdon vhəri kəslematr tege naŋgrak kitešẽ ghəṭṭə laglẽ/mhəṇ teṇi jɔt thambəylẽ/ aṇi khəṇon pəḷəylẽ/ tər bhitər ek pɛṭ/pɛṭ vəir kaṇṇ tɛn ti utki kon pəḷəyli/ ani kiti aǰap/ bhitər muyedã/ tĩ pəḷovn tɛk anənd jalo/ təšic ti peṭi jəmnī purəyli/ aṇi kɔṇṇa jag dinastana ghərakəḍen yeylo/ bhaŋgrã muyedã pɛṭ pəḷovn jalle phuraṇe tage poṭa dhənna jalẽ/ teṇi aplya bayle ul kelo/ əge bhayr yo pəḷeya maššẽ/ tuk yek məǰe khəbər saŋgo jay/ bayl bhayer yeyli/ ghov rokḍoc šɛtatlyan yeylo pəḷovn tiye thoḍe əǰap jale/ tiyen mhəṇlẽ/ hẽ kitẽ/ aj səkaḷīc pərət yeyle mu tər tumi/

təšic mhətva khəbər ghəḷḷa/ kəsli/ rav saŋgtā/ aj amge bhagya mɛj na/ səkaṇi šɛta kəst astana mhak ek muy də pəṭ sapəḷḷi/

hɨyi/ khərē saŋgta tumi/ mage backulyo kərtay/ na ge tuge backul kərpa mhak kitē pišē lagle/ khərē/ devačan/ tujhan bərē/ tu tuge kama cəl pəḷeya/ magır ti kama geli/ bāyičer udə haḍula geli/ šidi kəḷso raju ghyon/

thəḍ veḷan kuḍvaḷyalē anənda phuraṇe devlē/ ani tyaka phuḍie citr diso laglē/ to məna mhəṇo laglo/ oho mage cuklē/ bayle hi khəbər saŋgli hē khub pad jalē/ at ti hi khəbər gāvbhər kərtəli/ aṇi sərkara kəḷəytəric sərkar mhəṇṭolo tē dhən tuge nu/ te sərkara dhən asa/ te sərkara di/

ata hya ghoṭaḷyantlyan bhayer kəš pəḍəp/ hyajo vičar to kərū laglo/ ševṭā tege boḍa ujvaḍ pəḍlo/ tyak ek yukti sucli/ ghərā thoḍe pɨyš asəlle/ te gheyle aṇi to bajarā gelo/ pəyli to nustya bajarā gelo/ aṇi teṇi bəre cobɛbər baŋgḍe ghetle/ magir to bhəǰekarager gelo/ aṇi bəri rupəya bhəǰi gheyli/ ani təsoc rana gelo/ te baŋgḍe ek jhaḍa don jhaḍa bandle/ bhəǰiy təšic dusre kay jhaḍa bandli/ aṇi thoḍi hekḍen tekḍen uḍəyli/ aṇi bəro tin vərāčer ghərakpəḍen yeylo/

bayl ghova vaṭ pəḷəyt jeynastana bəsun asəlli/ yeiltya-bərobər kuḷvaḍyan ǰyon gheylē/ aṇi baylek rəkḍ ǰeun gheū saŋglē/ bayl ǰeytəric teṇ bayle mhəṇlē/ əge ata ami rana ya/ kitya khəbər asa/ ranā jhaḍā baŋgde ani bhəǰi lagtay əšē hāyē aykəlā/ amkay thoḍe baŋgḍe ani bhəǰi meḷṭay jalyar pəḷəyya/ toṇḍačer hat dovn ti bayl mhəno lagli/ hē kit bay pišabhašen/ rana ani bəŋgḍe ani bhəǰi meḷṭay/ tū hāv saŋgtā tē ayk/ mhaǰi bərobər yo mhəṇṭəric khərē gay khoṭē hē kəḷṭəlē/ bərē tumge məna-sarke javn diya/

an magir ti dogāy ranā geli/ ǰa jagyar kuḷvaḍyan jhaḍāk nuste lan dəvəlle thiŋg pavtəric kuḷvaḍyan phaḍa-kəḍen pəḷəylē na pəḷəylē əše kelē/

puṇ kuḷvaḍya bayl hekḍen tekḍen pəḷit vəytali/ tiyen baŋgḍ pəḷəytəric tiye əǰapa mɛj ullā/ tiyen moṭyan mhəṇlē/ tya pəy baŋgḍe/ pəḷəy/ kitle məṭe/ ɛ̃ / tetu kite vhəḷḷe əǰapə/ əše mhəṇ teṇi thəḍe baŋgḍe kaṇṇ bayle kəḍen dile/

magir ti thoḍi ani mukar geli/ thiŋgā ti bhəǰi pəḷəytəric ti nacətəc ghova mhəṇpa lagli/ pəḷya pəḷya kitli bhəǰi/

tetu kite vhəlleše əǰapə/ rat hiŋg bhəjacoc pavs pəḷḷo/ magir ten thoḍi bhəǰi ekəḍen kelī/ kuḷvaḍya baylen tī huṭi bhonn ghetli/ aṇi ti doghāy ghərakəḍe yevpa lagli/

aŋ gṇā pavtəric darāt bəslo soldad kuḷvaḍya dislo/ teṇi məna mhəḷḷē/ a ghat jalo/ šɛvṭa naka tēc jalē/ təri puṇ mən ghəṭṭə konn to mukar gelo/ ani teṇi soldada nəməskar kelo/

kite amger əše aj yeyle/ kit kam kaḷḷa/ soldadan mhəṇlē/ vhəḷḷeš kam na/ tuk muyedā pɛṭ sapəḷḷa əše tuge bayl səgḷe lokāk aj səkaṇī saŋgta khɔ̃/ ti pɛṭ tuge nu/ ti sərkarali/sərkara pɛṭ sərkara di/ hē saŋgpak mhəṇ hāv aylõ/

kitē/ muyedā pɛṭ/ kuḷvaḍyan əǰap kon mhəṇlē/ muyeda pɛṭ meyḷyar hāv aslo bhikarḍo kitɛ urtasəllɔ̃/ sinjor/ hi bayl as pəyli piši/ tɔṇḍa yɛt te saŋgət suṭṭa/ at tiye ičaray pəḷeya/ he baŋgḍe an hī bhəjī khɔ̃ycan haḍli tī/

soldadan təš tya bayle ičallē/ ti bayl mhəṇpa lagli/ he baŋgḍe ani hi bhəǰi ranantlyan haḍli/ aṇi bhəǰa pavsan iši saŋgo lagli/ hē aykətəric ti bayl piši astəli əš səmjon to soldad pərət gelo/

There was a farmer. He was very clever. Getting up early, he always went to the field and worked in the field. His wife was a chatter-box and very talkative. It can be said that there was no bone in her mouth. Nothing remained in her mouth.

One day, getting up early in the morning, and taking his bulls, the farmer went to the field. And he began to plough the field. When he had ploughed a couple of pieces a solid thing struck his plough. So he stopped the plough. He dug and saw. Inside was a box. He pulled the box out, opened it and saw. And what a wonder! Inside it were coins. Seeing them he was delighted. He buried the box in the earth as before. And without giving any clue to any one he came home. The delight produced at the sight of the box of the golden coins could not remain concealed in him. He called his wife 'o wife, come out and see! I shall give you important news'. His wife came out. Seeing the husband come back from the field so soon, she felt some wonder. She said, 'What is this? How have you come back to day so early?'

'An important thing has happened.'

'What is it?'

'Wait, I tell you. To day, there is no limit to our luck. In the morning, while cultivating the field I found a box of coins.'

'Really are you telling me the truth? or are you simply making fun of me?'

'No, Have I gone mad that I should make fun of you!'

'Is it true! By the name of god',

'I swear by you, Well, you go to your work'. Then she went to her work. She went to the work to fetch water, taking a jar, a pitcher and rope.

Soon the intensity of the delight of the farmer became less. And he began to see a picture of its consequences. He began to think in his mind. 'O, I have made a mistake. It is very bad that I told this news to my wife. Now she will spread this news all over the village. And when the Government comes to know of it, it will say. 'It is not your wealth. It is the property of the Government. Give it to the Government.' 'Now, how can I get out of this muddle?' He began to think of it. Finally some light came to his head. He found out a way. There was some money at home. He took it and went to the market. First he went to the fish-market, and, he bought a basketful of good fish. Then he went to the shop of a vendor of sweetmeats. And he bought sweets for one rupee. Then he went to the forest. He tied the fish to one or two trees. Similarly the sweets were tied to some other trees. A few he scattered here and there. At about three o'clock he came home.

His wife was waiting for his coming back without taking her food. When he came, he took his meals and, asked his wife to take her meals also. When his wife finished her meal, he said to her. 'O wife, we now go to the forest What a new thing I have heard that there grow fish and sweets on the trees in the forest! Let us see if we can get some fish and sweet for us as well'.

Placing her hand on the mouth his wife began to say, 'What a nonsensical thing is this? Can one get fish and sweets in the forest?'

'You hear what I tell you, come with me, then you will know whether it is true or false.'

'Well, let it be as you think.'

Then both of them went to the forest. When they reached the place where the farmer had tied fish to the trees, he pretended to see or not to see those trees. But the wife of the farmer was going and looking on all sides. When she saw the fish, there was no end to her wonder. She cried loudly: 'Look at those fish! Look how big! O what a great wonder!' So saying he took some fish down and gave them to his wife.

Then they went a little further. There seeing those sweets, she began to dance and said to her husband; 'look, look, how many sweets.'

'But is there any wonder in all this? In the night there was a shower of sweets'. Then he collected some sweets. The wife of the farmer took them filling her skirt. And both of them started to go to their house.

When they reached the courtyard the farmer saw a soldier sitting at the door. He thought in his mind 'O the calamity! Finally has happened what should not have happened.' Even then, making up his mind, he went ahead. He greeted the soldier.

'How have you came to us to day? What work have you brought?' The soldier said, 'There is no great work. Did not your wife tell all the people today morning that you found a box of coins? The box does not belong to you. It belongs to the Government. Give it to the Government. I have come to tell you this.'

'What! a box of coins!' the farmer said with an air of surprise. 'If I got a box of coins, how should I remain in such a wretched state? Sir, this woman is from the beginning a little mad. She speaks whatever comes to her mind. Now ask her and see.' Wherefrom are brought these fish and sweets?'

The soldier asked accordingly to that woman. The wife began to say, 'these fish and these sweets are brought from the forest.' And she began to tell about a shower of sweets. The moment he heard this, the soldier thought that the woman was mad, and went away.

V

ek gāvāk ek mhatar minis asəllo/ tege čar čeḍe asəlle/ te khub aḷši asəlle/ tɛm kam kərũ nak asəllẽ/ puṇ disatlyan čar pəṭi giḷũ ſmat yɛḷačer jay asəlle/ teŋgya asli he vagəp pəḷovn mhatarya khupə vayṭ distalẽ/ to tɛŋk səddi updeš kərtalo/ putano tumge mukar kəš jatəle/ eše aḷšipəṇan kam kənnastana tumka kon giḷõ ghaltəlo/ hatpãy dhəḍaylšivay ek bhakri meḷṇa/ puṇ bapayle aykəvũ sarke te čɛḍ nasəlle/ temka toṇḍ varya din khāvči səvəy jalli/ bapay uloṇe temge valaŋkəc nasəllẽ

ševṭar čeḍyã cinten mhataryan hatuṇ dhəllẽ/ mərče thɔḍ yeḷ astana teṇi aplya čari putã aplyalagī apunn bəson gheylẽ/ aṇi saŋglẽ/ aj mhəṇlyar hãyẽ saŋglẽ tumi aykəllã/ at mərtastana tumge phaydyačẽc thɔd tumk saŋgtã/ kan din aykəyat/

hãyẽ khub vəršãphaṭi amge šetã ekkəḍen bəro ayvəj punn dəvəlla/ puṇ mhatarpəṇan maǰi yadəc mellən nikki khɔ̃y pulla hẽ mak yevjəna/ to sodun kaṇ aṇi bəre konn vaṭun ghyat itlec saŋglẽ aṇi mhataryan ǰiv soḷḷo/ bapuy mərtəric čeḍyanı siglẽ šɛt khəṇun pəḷylẽ/ puṇ bapayn purun dəvəllo ayvəj tɛŋk khəic meḷḷã/ itl jat mhəllvar pavs yeylo/ čeḍyãni bī šetã rovlẽ ani čar məynyan piklẽ/ aṇi kite əǰap/ vərša yeta tyaǰa dha pəṭin pik yeylẽ/ ten tɛmka kəḷḷẽ ki bapayn saŋglẽ tẽ hẽ dhən/ tya čeḍyãk bapayl hetu kəḷḷo aṇi tya disalagun temi aḷšipəṇ soṇṇ dilẽ/

There was an old man in a village. He had four sons. They were very lazy. They did not like to work. But four times the day, they used to eat regularly. Looking at this type of their behaviour the old man used to feel very bad. He often used to give them advice. ‘ My sons, what will happen to you later ? If you do not work due to laziness, who will feed you ? Without striving hard, you will not get any bread ’. But these boys were not of a nature to obey their father. They were used to eat by merely turning their faces towards the wind. They did not care for the words of their father.

Finally due to the worry of his children, the old man was confined to bed. A little time before his death he called his four sons to himself and seated them near him. He told them: ‘ Upto this day you have not obeyed me. Now at the time of my death, I shall tell you some thing useful to you. Hear attentively.

Many years ago, I have buried some wealth in one place of the field. But because I have lost my memory due to old age, I do not now know where exactly I have buried it. Find it out and divide it properly.' This much he spoke and the old man died. When the father died the boys dug the whole field and saw for it. But they did not get anywhere the wealth which the father had buried. At this moment the rains began. The boys planted seed in the field and it ripened in four months. And what a wonder! The harvest was ten times more than what was got each year. Then they knew that this was the wealth of which the father spoke. They understood the intention of their father and from that day, they gave up their laziness.

VI

ek ranāk ek šīv ravtalo/ ran vhəḷḷe asəlle/ šīvak khub bəl asəllẽ/ ranatlẽ sigḷe ǰitrap tɛk bhinn thərthərtalẽ/ to gurkoũ laglyar ranatle khə̃nčec ǰitrap lagisara ravnasəllẽ/

ek dis šīv ek jhaḍaponda nidəllo/ gaḍ nidẽllo/ kāy indur tɛǰ bõvtaṇe kheḷtale/ puṇ teŋge jagen šīv kay jag jallā/ tya indrātlo jo ekṭo kayəstaye asəllo to mhəṇpa laglo/ mhakə dista šīv sap nhidon pəḷḷa/ tege aŋgačer cəḷḷyar to jag javcona/ əše mhəṇon to hoḷuhoḷu šīvva aŋgačer cəḷḷo/ phaṭer gelo pɔṭar gelo/ maner gelo/ aṇi ševṭar kanā gelo/ kanā uḷuḷ jatəric šīv jag jalo/ aṇi teṇi ya indrak ghəṭṭə pəkəḷḷe/ ten tɛk to ǰitoc martolo/itlyāk to rəḍət rəḍət saŋgo laglo/ sayba mage hatin cuk jali/ mhak khem kər aṇi mhak soṇṇ di/ mage ǰiv ghey naka/

šiv mhəṇo laglo/ hāv hya rana raǰa/ mhaka bhin tumi səgḷyani ravõ jay/ tumkā mage aŋgar uḍi marpak nacpak kāyc disəllā/

to indur mhəṇpa laglo/ sayba tũ šīv mhəṇon mhak kəylyar əše kəše kərtasəllõ/ mhaka dislẽ/ tũ ek vhəḷlo phator astolo/ at tu mhaka soṇṇ di/ hāv ǰit ullyar tuk kɛnna upkara pəḍən/

šīv moṭṭyan haslo ani mhəṇpa laglo/ tũ mhaǰer upkar kərtolo/ əǰap/ tuǰe əslyā upkarači mhak kəsli gərəj/ tũ mhəḷlyar maǰepude kiskuṭ/ hāv kɛdo an tũ kɛdo/ tuǰhan maǰer upkar kərũ jata/ tuge upkara mhak kāyc gərəjna/ puṇ tuǰer dəy konn tuk hāv soṇ ditẽ/ aṇi əše mhəṇon teṇi tɛk indrak soṇ dilẽ/

əšec disa phaṭlyan dis gele/ek dis əsoc tya əṭhəŋg ranāk šīv nidəllo/ ek mɨnis šīva dhərčak tya ranā bhōvtālo/ teǰebərobər ek jaḷ asəllē/ teṇi šīvak pəḷəylē/ aṇi šīvhačer jaḷ ghan to pəis vəson bəslo/ bərya yeḷan šīvha nhid səlli/ aṇi to jag jalo/ pəḷəylyar kitē/ apuṇ ek jaḷā sapəḷḷā hē tɛk kəḷon yeylē/ teǰani uṭona jaynjalē/ halō jayna jalē/ aṇi dholō jayna jalē/to mhoṭmoṭyan ghurkovō laglo/ tege ghurkəṇyan sɨgḷe ran halo laglē/ sɨgḷe ǰitrap khənče khəy pəḷon gelē/

tya indranəy tege avaj aykəlo/ ten tək səṽšəy yeylo/ ho aplya soḷḷya šīvhak bi nhu mu avaj/ to avajavaṭen yeylo/ ten to šīvvha phuḍyā yon pavlo/ to šīvha dustə oḷkolo/ to mhəṇpa laglo/ mharaǰ bhinaka/ tuyē kelle upkara yad mak asa/ hāv mage suḷe datani jaḷā poṭṭoṇ uḍəytā/ aṇi tuka mokḷe kərtā/ tūye ghurkoyče gərəjna/ əše mhəṇon teṇi jaḷa pot cabun tuṭopak survat keli/ aṇi thoḍyac yeḷan šīv mokḷo jalo/

šīvva moṭhepəṇa kəyp kɨmi jalo/ aṇi to mhəṇpa laglo/ kuskuṭ sudda ekpəṭi vhəḍāk mədət kəru šəkta/ hē tujəvəylyan mhak dison yeylē/

A lion lived in a forest. The forest was big. The lion was very strong. All the creatures in the forest trembled, being afraid of him. When he roared no creature in the forest remained near about.

One day the lion was asleep under a tree. He was fast asleep. A few mice were playing about it. But the lion was not awakened by their presence. But one of the mice, who was very bold, began to say, 'I think that the lion has fallen completely asleep. If I climbed his body, he will not get awakened.' Thus saying, he slowly climbed the body of the lion. He climbed his back, he climbed his belly. He climbed his neck. And finally he went into the ear. When there was some tickling in the ear, the lion was awakened and he caught the mouse firmly. He was about to kill it. At that moment he began to cry and plead. 'Sir, I have committed a mistake. Please forgive me and release me. Do not kill me.'

The lion began to say, 'I am the king of this forest. You must all live here, fearing me. Did you not see anything wrong in jumping on my mody and dancing on it?'

The mouse said; 'Sir, if I had known that you were the lion, how could I have done like this? It appeared to me

that you were a big stone. Now release me. If I remain alive, I shall be of some use to you some time.'

The lion laughed loudly and said; 'you will help me! what a wonder! what need have I of any kind of help from you? You are of no importance in comparison with me. What a difference between you and me! Can you help me? I have no need of your help. But taking pity on you, I shall let you free'. And so saying he released that mouse.

Thus days after days went by. One day the lion was sleeping in that vast forest. A man was roaming in the forest to catch the lion. He had a net with him. He saw the lion. And putting the net on the lion he went away and waited. After some time the sleep of the lion was over. And he became awakened. But what did he see? He realised that he was caught in a net. He could not get up, nor move, nor make movements. He began to roar loudly. By his roar the whole forest began to move. All creatures ran away somewhere.

The mouse also heard his sound. Then he had some doubt. 'Is this not the sound of the lion who had released me?' He went in the direction of the sound. Then he came in front of the lion. He recognised the lion correctly. He said; 'Sir, do not be afraid. I do remember your help. I shall cut up the net with my sharp teeth. And I shall free you. You need not roar'. Saying so, he began to cut the threads of the net by biting them. And very soon the lion became free.

The pride of the lion was lessened, and he said 'even an insignificant thing can at some time render help to great ones. I have realised this from your example.'

VII

kərim navaco ek ṭopikar asəllo/ to ek gavatlyan dusre gavā̃ ani dusre gavatlyan tisre gavā̃ aso ṭopi ikit bhõvtalo/ ek dis to pəysəlle gavā̃ yəytalo/ vəitvəytā̃ tək dəmpar jali/ yeḷ boḍar yeylo/ aṇi dhəgan pā̃y bhajo lagle/ poṭa bhuk bi khub lagli/ mhəṇon ek təḷyakəḍen vhəḍ əše jhaḍ pəḷovn tya jhaḍaponda teṇi aplya ṭopyā̃ vəǰe dəvəllẽ/ ani ǰeəvəṇ kelẽ/ jevəṇ kərtəric tək nhid yeũ lagli/ mhəṇon to ṭopyā̃ voǰa tekon to nhidlo/ puṇ boḍa asli ti ṭopi koḍčak isəllo/

tya jhaḍar kāy makəḍ asəlle/ ṭopikar nhittəric te jhaḍavəylyan səkəl dēvəle/ temi ṭopikara boḍačer ṭopi pəḷəyli/ temi hiḷuc ṭopya viǰ soḷḷē aṇi tetutli yek ṭopi ek makḍan aplya boḍar ghayli/ magir dusryan dusri ṭopi ghayli/ eše kənn sikəḷ makḍani ek ek ṭopi aplya bodar ghann te jhaḍa khandyar vəsun vəsle/ aṇi nacō lagle/ khekarō lagle/

teŋge khekar aykon ṭopikar jag jalo/ aṇi hikḍen tikḍen pəḷəylyar ṭopyo nay/ tɛk dhəsək jalē/ vəyr jhaḍavər pəḷəylē/ tɛnna šəmbərek makəḍ disle aṇi teŋge sigḷyā boḍar ekek ṭopi/ at kərimak prəšṇə pəḷḷo/ at hyo ṭopyo kəšo miḷoyčo/

teṇi jəminivəylo ek phator ukəllo/ aṇi makḍa mallo/ puṇ makəḍ bhitay thoḍec/ temi bi jhaḍa phəḷ kaḷḷī aṇi kərimakəḍen uḍovpa survat keli/

magir teṇi ek tən kaḷḷo/ aṇi to tyančikəḍen mallo/ temi bi jhaḍa khandyo moḷḷyo aṇ tyo kərimakəḍen uḍovn dilyo/

ševṭa kərima kitē kərčē tē susən jalē/ tɛk rag yeylo/ raga bhitər teṇi boḍa ṭopi kaḷḷi aṇi jəmnir uḍovn dili/ tɛn tya sigly makḍani bi aplya boḍavəyl ṭopyo kaḷḷyo/ aṇi jəmnir uḍəylyo/ tyo sigḷyo topyo bəgbəgin ekḍen kelyo/ tenče oǰe bandlē aṇ te boḍar ghyon kərim dusre gāvā gelo/

There was a vendor of caps called Karim. He used to travel from one village to another and from there to a third village selling caps. One day he was going to a distant town. While he was going, there was noon. The sun came overhead. And his feet began to burn with heat. He was also feeling very hungry. Therefore, seeing a big tree by he shore of the lake, he placed the bundle of this caps at the foot of the tree. He took his meal. After his meal, he began to feel sleepy. So, reclining against the bundle of the caps he slept. But he forgot to take away the cap which was on his head.

On that tree there were a few monkeys. When the vendor of the caps slept, they all came down from the tree. They saw the cap on the head of the cap-vendor. They slowly opened the bundle of the caps, and a monkey put on its head a cap from it. Then another put the second cap. In this way, all the monkeys placed a cap each on the head

and went and sat on the branches of the tree. They began to jump and chirp.

Hearing their sound the vendor of the cap got up. When he saw on all the sides, he found that there was no cap. He was down cast. He looked up at the tree. There he saw a hundred monkeys, and on the head of each one a cap. Now Karim had a problem. How to get back these caps? He picked up a stone from the ground and threw it at the monkeys. But the monkeys were not afraid, they also picked up the fruit of the tree and began to throw them at Karim.

Then he took a stick. And he threw it at them. They also broke the branches of the tree and threw them at Karim. Finally Karim did not know what to do. He became vexed. With anger, he took away the cap from the head and threw it on the ground. Then all the monkeys also took off the caps from the head and threw them on the ground. He quickly collected all the caps together. He tied them in a bundle and placing it on the head, Karim went to the other town.

CHAPTER IV

SENTENCES

	English	Konkani
1.	This is a dog.	hẽ ek suṇẽ asa.
2.	These are two dogs.	hĩ don suṇĩ asay.
3.	There are three dogs.	thiŋga tin suṇĩ asay.
4.	Here is a cat.	hiŋga ek majər asa.
5.	Here are two cats.	hiŋga don majrã asay.
6.	Here is a cat and a dog.	hiŋga ek majər aṇi ek suṇẽ asa.
7.	The dog barks at the cat.	suṇẽ majrak bhokta.
8.	The dog barks.	suṇẽ bhokta.
9.	Dogs bark.	suṇĩ bhoktay.
10.	This is a house.	hẽ ek ghər asa.
11.	These are two houses.	hĩ don ghərã asay.
12.	This is my house.	hẽ mage ghər asa.
13.	These are my houses.	hĩ mage ghərã asay.
14.	His house.	tege ghər/ tegelẽ ghər.
15.	His houses.	tege ghərã/ tegelĩ ghərã.
16.	Your house.	tuge ghər/ tugelẽ ghər.
17.	Your houses.	tuge ghərã/ tugelĩ ghərã.
18.	I am in my house.	hãv mage ghərã asã.
19.	Go to my house.	mage ghərakəḍen vəs.
20.	My house is small.	mage ghər lhan asa.
21.	These are five houses.	hĩ pãc ghərã asay.
22.	This is a small cart.	hi ek lhan gaḍi asa.
23.	These are two big carts.	hyo don vhəḷḷyo gaḍiyo asay.
24.	This is my book.	hẽ mage pustək asa.
25.	I have two books.	maǰkəḍen don pustəkã asay.
26.	My books are here.	mage pustəkã hiŋga asay.
27.	I am in my cart.	hãv mage gaḍiyãk asã.
28.	Go to my cart.	mage gaḍiyekəḍen vəs.
29.	Bring my book here.	mage pustək hiŋga haḍ.
30.	He is my son.	to mage čeḍo asa.
31.	I have one son.	mhaka ek čeḍo asa.

32.	I have three sons.	mhaka tin čeḍe asay.
33.	My son is in the house.	mage čeḍo ghərā asa.
34.	My sons are in the house.	mage čeḍe ghərā asay.
35.	My son has come.	mage čeḍo yeylo.
36.	My sons have come.	mage čeḍe yeyle.
37.	His son.	tege čeḍo.
38.	His sons.	tege čeḍe.
39.	His sons have come.	tege čeḍe yeyle.
40.	Your son is here.	tuge čeḍo hiŋga asa.
41.	Your sons are here.	tuge čeḍe hiŋga asay.
42.	Your sons are in the house.	tuge čeḍe ghərā asay.
43.	She is my mother.	ti mage aviy.
44.	She is my daughter.	tẽ mage čeḍũ.
45.	I have one daughter.	mhaka ek čeḍũ asa.
46.	I have two daughters.	mhaka don čeḍvā asay.
47.	I have three daughters.	mhaka tin čeḍvā asay
48.	My daughter is in the garden.	mage čeḍũ bagẽ asa
49.	My daughters are here	mage čeḍvā hiŋga asay.
50.	Call your daughter.	tuge čeḍvak apəy.
51.	Is that your sister?	ti tuge bhəyṇ.
52.	No, she is my daughter.	nhu tẽ mage čeḍũ.
53.	My brothers and sisters are in the house.	mage bhav aṇi bhəyṇi gəhrā asay.
54.	He has three children.	teka tin bhurgyā asay.
55.	His children are young.	tege bhurgyā neṇṭi asay.
56.	Where are your children?	tuge bhurgyā khə̃y asay.
57.	My children are in the school.	mage bhurgyā šaḷe asay.
58.	My son has gone to school.	mage čeḍo šaḷe gello asa.
59.	My brother is young.	mage bhav neṇṭ(o) asa.
60.	My two brothers are young.	mage don bhav neṇṭe asay
61.	Here is my son.	hiŋga mage čeḍo asa.
62.	Their sons are here.	teŋge čeḍe hiŋga asay.

63.	My hand.	mage hat.
64.	My hands.	mage hat.
65.	Your foot.	tuge payõ.
66.	Your feet.	tuge payẽ.
67.	Our book.	amge pustək.
68.	Our books.	amge pustəkā.
69.	His servant.	tege manay.
70.	His servants.	tege manay.
71.	Their house.	teŋge ghər.
72.	We see you.	ami tuka pəḷəytay.
73.	You (sg) see me.	tū mhaka pəḷəyta.
74.	You (sg) see us.	tū amka pəḷəyta.
75.	He sees me.	to mhaka pəḷəyta.
76.	She sees me.	ti mhaka pəḷəyta.
77.	The child sees him.	bhurgẽ teka pəḷəyta.
78.	Her work.	tiye kam.
79.	Her eyes.	tiye ḍoḷe.
80.	The hand of the child.	bhurgyalo hat.
81.	The hands of the child are small.	bhurgya hat lhan asay.
82.	His field.	tege šet.
83.	His basket.	tege paṭi.
84.	Her basket.	tiye paṭi.
85.	I see you.	hãv tuka pəḷəytā.
86.	Their houses.	teŋge ghərā.
87.	The child sees her.	bhurgẽ tiye pəḷəyta.
88.	They see you.	te tuka pəḷəytay.
89.	They see me.	te mhaka pəḷəytay.
90.	I see him.	hãv tyaka pəḷəytā.
91.	I see her.	hãv tiye pəḷəytā.
92.	I see it.	hãv tẽ pəḷəytā.
93.	I see them.	hãv tyamk(a) pəḷəytā.
94.	You (pl) see him.	tumi tyak (a) pəḷəytay.
95.	You (pl) see her.	tumi tiye pəḷəytay
96.	I come here.	hãv hiŋg (a) yetā.
97.	We come here.	ami hiŋg (a) yetay.
98.	You (sg) come here.	tū hiŋg (a) yeta.
99.	You (pl) come here.	tumi hiŋg (a) yetay.

100.	He comes here.	to hiŋg (a) yeta.
101.	She comes here.	ti hiŋg (a) yeta.
102.	They come to school.	te šaḷek yetay.
103.	The child comes here.	bhurgē hiŋga yeta.
104.	The children come to the garden.	bhurgī bagēk yetay.
105.	I go there.	hāv thiŋga vəytā.
106.	We go there.	ami thiŋga vəytay.
107.	You (sg) go there.	tū thiŋga vəyta.
108.	You (pl) go there.	tumi thiŋga vəytay.
109.	He goes there.	to thiŋga vəyta.
110.	She goes there.	ti thiŋga vəyta.
111.	They go to the field.	te šetā vəytay.
112.	I go to the field.	hāv šetā vəytā.
113.	We stop here.	ami hiŋg(a) thamtay.
114.	The leaves fall from the tree.	panā jhaḍavəylyan pəṭṭay.
115.	The bird sits on the tree.	ševṇe jhaḍačer bəsta.
116.	He sleeps under the tree.	to jhaḍaponda nitta.
117.	He hits the bird.	to ševṇyak marta.
118.	The birds fly.	ševṇi uṭṭay.
119.	The animals are in the field.	jənavrā šetā asay.
120.	The cows are grazing.	gayo cərtay.
121.	The cows give milk.	gayo dud ditay.
122.	We milk the cows.	ami gai duḍ kaṭṭay.
123.	We ride horses.	ami ghoḍyāčer bəstay.
124.	They jump over the fence.	te vəivəylyan uḍi martay.
125.	The child falls down.	bhurgē səkəl pəṭṭa.
126.	He stands there.	to thiŋga ub (o) ravta.
127.	He goes to the house.	to ghəra vəyta.
128.	The child is sitting there.	bhurgē thiŋg (a) bəsle asa.
129.	What do you eat?	tū kit (ē) khata.
130.	I eat bread.	hāv bhakri khatā.
131.	How many children have you?	tuk (a) kitli bhurgī asay.

132.	I have three children.	mhak(a) tin bhurgī asay.
133.	What is your name ?	tuge nav kitē.
134.	My name is.........	mage nav ....
135.	How old are you ?	tuge vəy kitē.
136.	I am fifty years old.	mage vəy pənnas vərsā asa
137.	When do you get up ?	ṭū kɛnn (a) uṭṭa.
138.	I get up at six O'clock	hāv sə vərājer uṭṭā.
139.	Where do you live ?	tū khɔ̃y ravta.
140.	I live in the village.	hāv ek kheḍegāvā ravtā.
141.	What do you do ?	tū kit(ē) kərta.
142.	I work in the field.	hāv šetā kam kərtā.
143.	I work in other village.	hāv dusrya gavā kam kərta.
144.	I am here.	hāv hiŋg (a) asā.
145.	We are here.	ami hiŋg (a) asay.
146.	You (sg) are here.	tū hiŋga asa.
147.	You (pl) are here.	tumi hiŋg(a) asay.
148.	He is here.	to hiŋga asa.
149.	She is here.	ti hinŋga asa.
150.	It is here.	tē hiŋga asa.
151.	They are here.	te hiŋga asay.
152.	I am old.	hāv janṭo asa.
153.	You are tall.	tū ubar asa.
154	She is tall.	ti ubar asa.
155.	He is tall.	to ubar asa.
156.	We are tall.	ami ubar asay .
157.	They are tall.	te ubar asay.
158.	It is tall.	tē ubar asa.
159.	The tree is tall.	jhaḍ unc asa.
160.	The hill is high.	ḍoŋgra ghuḍo unc asa.
161.	The man is tall.	mɨnis unc asa.
162.	These men are tall.	he mɨnis unc asay.
163.	That man is fat.	to mɨnis mɔṭṭh (o) asa.
164.	That girl is here.	tē čeḍū hiŋg (a) asa.
165.	That man is short.	ho mɨnis giḍḍ (o) asa.
166.	This man is blind.	to mɨnis kuḍḍ (o) asa.
167.	The woman is blind.	bayl kuḍḍi asa.
168.	He is lame.	to thɔṭ (o) asa.
169.	She is lame.	ti thoṭi asa.

170.	The boy is deaf.	bhurgo bhəyro asa.
171.	The boy is lazy.	bhurgo aḷši asa.
172.	The boy is clever.	čeḍũ hušar asa.
173.	The good boy.	bəro bhurgo.
174.	The good girl.	bərẽ čeḍũ.
175.	The good boys.	bəre bhurge.
176.	The good girls.	bərī čeḍvā.
177.	The small child.	lhan bhurgẽ.
178.	The small children.	lhan bhurgyā.
179.	The big book.	vhəḷḷẽ pustək.
180.	The big books.	vhəḷḷī pustəkā.
181	The white horse.	dhəyo ghoḍo.
182	The white horses.	dhəy (e) ghoḍe.
183.	The dark cloud.	kaḷẽ kup.
184.	The dark clouds.	kaḷī kupā.
185.	The green leaf.	hirvẽ pan.
186.	The green leaves.	hirvī panā.
187.	The large house.	vhəḷḷẽ ghər.
188.	The large houses.	vhəḷḷī ghərā.
189.	The beautiful village.	sundər gāv.
190.	The beautiful villages.	sundər gāvā.
191.	This story is good.	hi kaṇi bəri asa.
192.	These stories are interesting.	hyo kaṇyo bəryo asay.
193	I like this fine book.	hẽ sundər pustək mak(a) avəṭṭa.
194	Come here.	hiŋg(a) yo.
195	Go there.	thiŋg(a) vəs.
196.	Bring some water.	thoḍẽ udə haḍ.
197.	Call him.	teka apəy.
198.	Sit down.	səkəl bəs.
199.	Stand up.	ub(o) rav.
200.	Speak slowly.	hoḷuhoḷu uləy.
201.	Tell me a story.	mak(a) ek kaṇi saŋg.
202.	Break it.	tẽ phod.
203.	Take it.	tẽ ghe.
204.	Hold it.	tẽ dhir.
205.	Keep it down.	tẽ səkəl dəvər.

206.	Lift it up.	tẽ ukəl.
207.	Read the book.	pustək vac.
208.	Write the words.	šebd(ə) bərəy.
209.	Come to school.	šaḷe yo.
210.	Go home.	ghər cəl.
211.	Bring the book back.	pustək pərət haḍ.
212.	Call your brother.	tuge bhava apəy.
213.	Sit down on the ground	səkəl jəmničer bəs.
214.	Stand on the bench.	bakačer ub(o) rav.
215.	Speak a word.	šəbdə uləy.
216.	The dog is here.	suṇẽ hiŋga asa.
217.	The dog is there.	suṇẽ thiŋga asa.
218.	The book is below the table.	pustək mɛjaponda asa.
219.	The book is on the table.	pustək mɛjačer asa.
220.	The sky is above.	məḷəb vəyr asa.
221.	The earth is below.	pirtim səkəl asa.
222.	The tree is on this side.	jhaḍ ikḍen asa.
223.	The tree is on that side	jhaḍ tikḍen asa.
224.	The tree is yonder.	jhaḍ pəilkəḍen asa.
225.	I am near the tree.	hãv jhaḍalagī asa.
226.	I am far from the tree.	hãv jhaḍakəḍečan pəis asã.
227.	I am close to the tree.	hãv jhaḍatɛkkon asã.
228.	He is away.	to pəis asa.
229.	He went away.	to pəis gɛlo.
230.	He went up.	to vəir gɛlo.
231.	He came down.	to səkəl yeylo.
232.	I fell down.	to səkəl pəḷḷo.
233.	Air is everywhere.	həvo sigḷikəḍen asa.
234.	He is nowhere.	to kh ic na.
235.	I looked for it every-where.	hãy(ẽ) tya(k) səgḷikəḍen sodlẽ.
236.	I found it nowhere.	mak tẽ khõic sapəḷḷã.
237.	Come in.	bhitər yo.
238.	Go out.	bhayər vəs.
239.	Step on the stone.	phatračer pāy dəvər.
240.	Go round.	bhõvtəṇe vəs.
241.	Jump over the fence.	vəivəylyan uḍi mar.

242.	Creep below the card.	gaḍyeponda sərpəṭət cəl.
243.	The bird is in the cage.	ševṇē panjryā asa.
244.	The bird is on the tree.	ševṇē jhaḍačer asa.
245.	The bird is in the nest.	ševṇē ghoṭaryā asa.
246.	A big basket.	vhəḷḷē paṭē.
247.	The basket is big.	paṭi vhəḷḷi asa.
248.	Hard wood.	ghəṭṭə lakuḍ.
249.	The wood is hard.	lakuḍ ghəṭṭə asa.
250.	A large leaf.	vhəḷḷē pan.
251.	The leaf is large.	pan vhəḷḷē asa.
252.	The green fruit.	hirve phəḷ.
253.	The fruit is green.	phəḷ hirve asa.
254.	A red flower.	tamḍe phul.
255.	The flower is red.	phul tamḍe asa.
256.	A small room.	lhan kuḍ.
257.	The room is small.	kuḍ lhan asa.
258.	The dirty hand.	ghaṇ hat.
259.	The hand is dirty.	hat ghaṇ asa.
260.	I came yesterday.	hãv kal yeylõ.
261.	We came yesterday.	ami kal yeyle.
262.	He killed the birds yesterday.	kal tyaṇi ševṇi mallī.
263.	I come.	hãv yetã.
264.	He is killing the bird.	to ševṇya marta.
265.	I shall come tomorrow.	hãv phaly(a) yetɔlõ.
266.	He will kill the bird tomorrow.	to phaly(a) ševṇyā martɔlõ.
267.	I come everyday.	hãv səddi yetã.
268.	He always kills the bird.	to səddi ševṇya marta.
269.	I may come.	hãv yeyn.
270.	He may kill the bird.	to ševṇya marit.
271.	I should come.	hãyẽ yeũ jay.
272.	I should kill the bird.	hãyẽ ševṇya marũ jay.
273.	I might come.	hãv yeyn.
274.	He ought to write a book.	teṇi ek pustək bərovča phavə.
275.	I want to come.	maka yeũ jay.

276.	He wants some money.	tɛk(a) thoḍe pəyš(e) jay.
277.	I like to come.	mak(a) yevča bərẽ dista.
278	He likes to eat fruit.	tɛk(a) phəḷə khavča avəṭṭa.
279.	I come before you.	hãv tuǰ pəyl yetã.
280.	He did the work before you did.	teṇi tuyẽ kərčipəyli kam kelẽ.
281.	Who will come with me?	mhəǰi bərobər koṇ yetolo.
282.	I shall come.	hãv yetolõ.
283.	My brother will come.	mage bhav yetolo.
284	When are you going?	tũ kɛnn(a) vəyta.
285.	We shall go tomorrow.	ami phalyã vəytəle.
286.	When did he come?	to kɛnn(a) yeylo.
287.	He came yesterday and went away.	to kal yeylo aṇi gəlo.
288.	It is well that he came	to yeyl(o) tẽ bər(ẽ) jale.
289.	Go and come back.	vəs aṇi pərət yo.
290.	I am not going.	hãv vəsna.
291.	I shall not go.	hãv vəycona.
292.	Why are you not going?	tũ kitya vəsna.
293.	Why should I go?	hãy (ẽ) kitya vəsõ jay.
294.	I shall go, after he comes.	to yetəric hãv vəytolõ.
295.	I shall go, if he comes.	to yeylyar hãv vəytolõ.
296.	You must go.	tuy (ẽ) vəsokuc jay.
297.	What did you say?	tuy (ẽ) kit (ẽ) mhəḷḷẽ.
298.	I told you to come.	hãy (ẽ) tuk (a) yeũ saŋglẽ.
299.	I said nothing.	hãyẽ kaic mhəḷḷã.
300.	How shall I speak?	hãv kəš (ẽ) uloũ.
301.	You should say thus.	tuyẽ əš (ẽ) uloũ jay.
302.	What is this called?	hẽ kit (ẽ) məṇṭay.
303.	Who is he?	to koṇ.
304.	Where does he come from?	to khəynco.
305	Who are these men who have come first?	pəyli yeyl te he lok koṇ.
306.	They are merchants.	te vyapari asay.
307	Do not say thus.	əš (ẽ) mhəṇṇaka.
308.	These are not good words.	he bəre šəbd nhu.

309.	What is that?	tẽ kitẽ.
310.	That is a house.	tẽ ghər asa.
311.	Whose house is that?	tẽ kɔṇa ghər.
312.	It is mine.	tẽ mage.
313.	That house is to be sold.	tẽ ghər vikpa asa.
314	What will you give for it?	tεk (a) tũ kitl (ẽ) divši.
315.	You stay here, I shall go.	tũ hiŋg(a) rav hãv vəytã.
316.	Look at him.	teǰkəḍen pəḷəy.
317.	I cannot do this work.	majhani hẽ kam kərpa jayna. or hãv hẽ kam kərũ šəkna.
318.	They may ask me.	te mak(a) ičarit.
319.	They will ask me.	te mak(a) ičartəle.
320.	I have nothing with me	maǰkəḍen kãycna.
321.	I made it myself.	hãyẽ sotac hẽ kelẽ (kela).
322.	You may go, I shall stay.	tũ gelyar jata hãv hiŋg ravtã.
323.	I shall not come alone	hãv yekṭo yevcona.
324.	Can you do it?	tẽ tũ kərpa šəkta or tuǰan tẽ kərpa jata.
325.	We cannot do it.	amčan tẽ kərpa jayna.
326.	Every one went there.	prəttyekjəṇ thiŋg(a) gelo.
327.	Everything is lost.	sigḷe saṇḍle.
328	All those whom you have called have come.	ǰyaŋk(a) tuyẽ apəylẽ te sigəḷe yeyle.
329.	I came last of all.	hãv sigḷyaphaṭı yeylõ.
330.	He is the oldest son.	to sigḷyã vhəḷḷo čeḍo asa.
331.	Invite them all for meals.	tyaŋk(a) sigḷyaŋk ǰεvṇa apəy.
332.	It is done.	tẽ kelẽ (kela)
333.	It may happen.	tẽ ghəḍət
334	It has happened.	tẽ ghəḍle asa.
335.	It is impossible.	tẽ əšəkhyə asa.
336.	It is night.	rat jali.
337.	Where do you live?	tũ khɔ̃y ravta.

338.	Where have you been during night ?	ratbhər tũ khɔ̃y asəllo.
339.	The house I live in is a large one.	hãv ravtã te ghər vhəḷḷẽ asa.
340.	Are they at home ?	te ghərã asay.
341.	Let them all come.	tɛmk(a) siglyãk yeũ di.
342.	You must not remain here.	tũy (ẽ) hiŋg (a) ravõ jayna.
343.	Do not tell lies.	khɔṭe uləynaka.
344.	Not that one but this.	tẽ nhu puṇ hẽ.
345.	Let some one of you go and fetch him.	tumčpəyki yekto vəsõ aṇi tɛk(a) haḍũ.
346.	Who will give money to a man like you ?	tuǰsarke minšak koṇ pəyš (e) dit.
347	This is good, give me that one.	hẽ bəre asa mhak tẽ di.
348.	What kind of work is this ?	hẽ kɔṇ təre kam asa.
349.	Besides this I want something else.	hyaǰšivay maka anik dusrẽ jay.
350.	I want some more.	maka thɔḍẽ anik jay.
351.	If you do not want it, give it to me.	tuk (a) naka jalyar mhak (a) di.
352.	Do not go to bed so soon.	itle bəgi nhidnaka.
353	How are you related to him ?	tuge aṇi tege səyrik kitẽ
354.	He is writing a book.	to ek pustək bərəyta.
355.	I shall take as much as you give.	tũ dit (a) titlẽ ghetolõ.
356.	Open this door.	dar utke kər.
357.	Close the door.	dar dhap.
358.	I have never seen you before.	hãyẽ tuka pəyli kɛnnac pəḷəyllã.
359.	I used to meet him.	hãv tɛk (a) bheṭṭalõ
360.	Have you got no house ?	tuk (a) ghər na.
361.	If it rains the harvest will be good.	pavs pəḷḷyar pik bəre yetəlẽ.
362.	Why have you left your work half done ?	ardyačerəc tũy (ẽ) tuge kam kitya soḍlẽ.

363.	It is of no use.	tɛjo kay upegna.
364.	Come after four O'clock.	čar vəranəntər yo.
365.	Come within an hour.	vərabhitər yo.
366.	Do whatever you like.	tuk(a) jay tẽ kər.
367.	What is the use of these men, one is enough.	hya lokā kitẽ upeg; ekṭo purõ.
368	We came by this road.	ami ya vaṭen yeyle.
369.	We came in a cart.	ami gaḍyen yeyle.
370.	We came on foot.	ami payani yeyle.
371.	I went there.	hāv thiŋg(a) gelõ.
372.	He went to school.	to šaḷe gelõ.
373.	I have gone to my friend.	hāv mage məytərakəḍen gelõ.
374.	She has gone to her mother.	ti aplya avəykəden geli.
375.	I had done this before.	hẽ hāyẽ pəylic kɛllẽ.
376.	He had spoken it to me.	to mhaǰkəḍen tẽ uləyllo.
377.	He had gone before I came.	hāv yevčepəyl(i) to gello.
378.	He was asleep when I went to see him.	tɛk bheṭča gello tɛnna to nidlo asəllo.
379.	He was lying down and reading.	to pəḷḷo asəllo aṇi vastalo.
380.	He was lying on the ground when I saw him.	jɛnna hāyẽ tɛk(a) pəḷəylẽ tɛn(na) to jəmnir pəḷḷo asəllo.
381.	He had done this before I reach him.	hāv teǰpuḍhya pavačepəyli teṇi he kellẽ.
382.	He may be married.	to lign jallo asyet.
383.	If horses had wings they would have flown	ghoḍya phake astale tər te uṭṭasəlle.
384.	If he has studied he will succeed.	teṇi əbbhyas kelyar to pas jatolo.
385.	If the train is late, we shall catch it.	gaḍi kəḷav jalyar ami ti pəkəḍyet.
386.	I came out of the house.	hāv ghərabhaer yeylõ.

387.	He went through the field.	to šetatlyan gelo.
388.	She collected the fallen fruits.	tiyen pəḷḷi phəḷā ekḍen keli.
389.	Printed books are easy to read.	čhapli pustəkā vačyak sopi astay.
390.	How far will you come.	tū kitle pəys yetolo.
391.	I shall come as far as house.	tuge ghərakəḍen məḷḷyar yetolō.
392.	I never left my native town till now.	ata mhəḷḷyar havē mage ravče gāv kɛnnay soḷḷā.
393.	Do not go before I come.	hāv yevčepəyli vəsnaka.
394.	He may still come.	to ajun yeyt.
395.	It is late he will not come now.	kəḷav jalo to at(a) yevc(o) na.
396.	He will come after a week.	to ek sɛmnanəntər yetolo.
397.	How tall you have grown ?	tū kitlo vhəḍ jala.
398.	He seems still young.	to ajunəy neṇt(o) dista.
399.	Some are new some are old.	kāy nəye asay kāy pɨnne asay.
400.	His brother is not so clever.	tege bhav itl(o) hušar na.
401.	Learn one lesson every day.	disa ek dhəḍo šik.
402.	How many words you know ?	tuk(a) kitli səbdə khəbər asay.
403.	This water is not drinkable.	hē udək piūsarke na.
404.	This is not eatable.	hē khāvsarke na.
405.	Is such a thing possible ?	əsli khəbər javsarki asa.
406.	Who knows !	koṇa khəbər.
407.	What do you want ?	tuk(a) kit(ē) jay.
408.	Work in the day and sleep at night.	disan kam kər aṇi rati nid.
409.	A month has thirty days.	mhɨynya tis dis asay.

410.	There is a stone in the mango.	ambyāk ek phator asa.
411.	A bull has two horns.	bəylak don šiŋga asay.
412.	This is my usual food.	hẽ mage səddi ǰɛvaṇ.
413.	Some fish are big some are small.	thoḍe nustẽ vhəḍ asa aṇi thoḍe lhan asa.
414.	The snake moves zig-zag.	sorop vakəḍtikḍə bhõvta.
415.	The snail moves slowly.	lalyi hoḷu bhõvta.
416.	The dog runs fast.	suṇẽ joran dhavta.
417.	Keep the fruit covered	phəḷ dhakun dəvər.
418.	Birds have wings.	ševṇyak phaki urtay.
419.	I was afraid of the tiger.	mhak(a) vagha bhəy dislẽ.
420.	Those girls missed the way.	ti čeḍvā vaṭ cuklī.
421.	The cat bit the child.	majran bhurgyāk ghas mallo.
422.	This dog forgot its home.	hẽ suṇẽ aple ghər visəllẽ.
423.	My sister recited a poem.	mage bhəyṇin ek kəvit mhəḷḷi.
424.	That woman drank water.	tya baylen udək pilẽ.
425.	He learns Marathi.	to mərathi šikta.
426.	I will give you the book when you come.	tũ ǰɛnna yetolo tɛnna hāv tuk(a) pustək dita.
427.	Do not ask for the book till I have read.	hāv vacta mhəḷḷyar pustək mag naka.
428.	Come as soon as you finished the work.	kam sopəyl tešec yo.
429.	Come after finishing the work.	kam sopəytəric yo.
430.	The bird flew over my house.	mage ghəravəylyan šəvṇe uḍlẽ.
431.	That very lion slept under that very tree.	tyac jhadaponda toc šiv nidlo.
432.	Rama walks very fast.	ram khub joran dhavta.
433.	The bird on the tree is singing.	jhaḍavəil ševṇẽ gayt asa.

434.	The bird is on the tree.	ševṇe jhaḍačer asa.
435.	Who works hard gets the fruit.	jo khub kam kərta tɛk (a) phəl meḷṭa.
436.	What did he see today ?	teṇi aj kit(ē) pəḷəylē.
437.	What are you reading ?	tũ kit (ē) vacta.
438.	Do you read ?	tũ vacta.
439.	Which boy fell from the tree yesterday ?	kal khənco bhurgo jhaḍavəylyan pəḍlo.
440.	Whose boy sings more sweetly than Rama ?	ramčakəy khənco čeḍo cid sunder gayta.
441.	Why did they send you here ?	tem (i) tuka hiŋg (a) kitɛk dhaḍlē.
442.	I consider Hari as my brother.	hərik hãv mage bhav səmjətã.
443.	Dashratha appointed Rama as King.	dəšrəthan ramak raǰ (a) nemlē.
444.	Hari decided to go there.	hərin thiŋga vəyče ṭhərəylē.
445.	He is clever in singing.	to gaṇe mhəṇpak hušar asa.
446.	I study in the night.	hãv ratin əbhyas kərtã.
447.	He earns at home.	to ghərakəḍenəj meḷəyta.
448.	I decided to go.	hayē vəyče ṭhərəylē.
449.	He never sleeps by day.	to kɛnnac disaco nidna.
450.	The elephant is the biggest animal.	hɪtti sigḷyã moṭhe jənavər asa.
451.	He sits at home since yesterday.	kalčan to ghər bəsta.
452.	You should not read much.	tuy (ē) ciḍ vacu nojo.
453.	Put the cap on the head.	ṭopi matyačer ghal.
454.	Ten mangoes for a rupee.	rupaya dha ambe.
455.	I got a letter.	mak (a) ek ciṭ yeyli.
456.	The dog bit Rama.	suṇyan rama ghas mallo.
457.	The mother gives me a book.	aviy mhak (a) ek pustək dita.
458.	He died of fever.	to joryan melo.
459.	He works with delight.	to anəndan kam kərta.

460.	Come after one hour.	yek vəran yo.
461.	He went away with his clothes.	to mustakesəyt gɛlo.
462.	I cut the mango with the knife.	hãv suryen am kaptã.
463.	He will remain in Poona for a month.	to mhəynabhir puṇya ravtolo.
464.	He calls me.	to mhaka apəyta.
465.	He went out while it was raining.	pavs pəṭṭə astana to bhayer gelo.
466.	Ram is my brother.	ram mage bhav asa.
467.	Hari reads the letter.	həri ciṭ vasta.
468.	The teeth of a black dog.	kaḷe suṇya dat.
469.	The mirror fell from my hand.	arso mage hatitlyan pəḷḷo.
470.	He came out of my house.	to mage ghərabhayer yeylo.
471.	His house is larger than my house.	tege ghər mage ghəračani vhəḍ asa.
472.	He brings a hat.	to čepi haṭṭa.
473.	He brings his boy.	to tege čeḍya (k) haṭṭa.
474.	Ram should try.	raman pəryetnə kərũ jay.
475.	Ram got work.	rama(k) kam meḷḷẽ.
476.	Ram called his friend	raman aplya məytra apəylẽ.
477.	Ram brought a cart.	raman gaḍi haḷḷi.
478.	Ram goes to the village.	ram gavã vəyta.
479.	He waters the tree.	to jhaḍa udə ghalta.
480.	I gave him a book.	hãv tɛk (a) ek pustək ditã.
481.	He sees Rama.	to rama pəḷəyta.
482.	He catches the horse.	to ghoḍya dhərta.

CHAPTER V

VOCABULARY

əkəsmat Adv.	suddenly.
əkoṇḍyo M.	thumb.
əkhəṇḍ Adj.	solid.
əgəḍ Adj.	deep.
eǰap N.	wonder.
əṭhəra Nu	eighteen.
əḍaṇi Adj.	uncivilized.
əḍec Nu.	two and a half.
əpman M.	insult.
əbhyas kərəp V.	to study.
ə̃yšī Nu.	eighty.
ərere Interj.	alas.
ərdo Adj.	half.
əšəkt Adj.	weak.
əšəkṭpəṇ N.	weakness.
ɨḷmi	mushroom.
ak F.	maternal uncle's daughter.
akar M.	shape.
akkəl F.	intellect.
akḍo M.	number.
agingaḍi F.	train.
aŋgəṇ N.	courtyard.
aŋʒlẽ N.	frock.
aŋgṭhi F.	ring.
aj Adv.	today.
ajo M.	grandfather.
aǰi F.	grandmother.
aṭ Nu.	eight.
aḍəvəp V.	to prevent.
aḍəvo Adj.	horizontal.
aḍkati F.	nut cracker.
aḍ pəḍəp V	to lie down.
aṇkuṇḍi	testicles.
aṇḍə N.	testicles.

atẽ F. paternal aunt.
atkoḍi. intestine.
atməhəttya F. suicide.
adogad M. lawyer.
anənd M. delight.
anəndi Adj. merry.
apəvəp V. to call.
apṭivəp V. to hit.
appar. nib.
aməṭ. curry.
amuḍəp V. to drive.
ambəṭ Adj. sour.
ambo M. mango.
ambya jhaḍ N. mango tree.
aykəvəp V. to hear, to obey
aytar M. Sunday
aydəna N. (pl.) utensils.
arogy N. health.
ark. bridge.
arm. gun.
arso M. mirror.
alphayat M. tailor.
avəḍəp V. to like.
aviy F. mother.
aviybapuy. parents.
avaj M. sound, voice.
avšil kərəp V. to help.
aša F. hope.
aši kərəp V. to hope.
aširvad M. blessing.
asəp V. to have.
ahar M. diet.
aḷši Adj. lazy, idle.
ikoṇis Nu. nineteen.
ikti ghevəp V. to buy.
ikra Nu. eleven.
ikh. poison.
igirj. church.

icu M.	scorpion.
icun kaḍəp.	to select.
ij F.	lightning.
ičarəp V.	to ask.
ičar kərəp V.	to think.
ičča F.	wish.
ičči kərəp V.	to wish.
iṭh F.	brick.
iḍi oḍəp V.	to smoke.
inənti kərəp V.	to request.
indur M.	mouse.
induḷo M.	high tide.
insul.	insult.
inspektor M.	inspector.
iman N.	aeroplane.
imarət F.	building.
išvas dəvrəp V.	to believe.
is Nu.	twenty.
istad.	state.
isrəvəp V.	to forget.
ukəḷəp V.	to boil.
ukələp V.	to lift.
ũc Adj.	high.
ujo M.	fire.
ujvaḍ M.	light.
ujvo Adj.	right.
ũṭ M.	camel.
uṭəp V.	to rise.
uḍəp V.	to fly.
uḍi ghaləp V.	to pounce.
uḍi marəp V.	to jump.
uṇḍekar M.	barber.
utər divəp V.	to answer.
utke kərəp V.	to open.
utko Adj.	open.
uttər	North.
utpən javəp V.	to be born.
udək N.	water.

udar Adj.	generous.
upas M.	fast.
upas kərəp V.	to fast.
upek kərəp V.	to use.
upyegi Adj.	useful.
ubi ravəp V.	to stand.
ubo Adj.	vertical.
ubtẽ N.	chicken pox.
uy F.	louse.
uləvəp V.	to speak.
ušẽ N.	pillow.
ušṇət	heat.
usn ghevəp V.	to borrow.
usn divəp V.	to lend.
ek Nu.	one.
ekṭo Adj.	alone.
ekḍen kərəp V.	to gather.
erəṇḍel N.	castor oil.
okəp V.	to vomit.
oḍəp V.	to pull, to stretch.
otəp V.	to pour.
op (h) u	opium.
ophišal M.	officer.
olo Adj.	damp, wet.
oḷ F.	line.
oṭ M.	lip.
əli kərəp V.	to soak.
kəcoḷi F.	bodice.
kəṭmuṭsan.	strength.
kəḍ.	edge.
kəḍatɨr.	barn.
kəṇəŋg.	sweet potato.
kəp M.	cup.
kəpəl N.	forehead.
kəpaṭ	cupboard.
kəmər N.	waist.
kərəp V.	to do.
kərgəvəp V.	to dissolve.

kərča lavəp V.	to compel.
kərməṇuk.	amusement.
kəlpəna F.	idea.
kəvita.	poetry.
kəšṭ.	labour.
kəsəp V.	to plough.
kəḷavan Adv.	late.
kəḷav kərəp V.	to delay.
kiṭhin Adj.	difficult.
kiḍi F.	curry.
kɨməḷ N.	lotus.
kirvət M.	saw.
kãkər	cancer.
kakuḷt F.	pity.
kagəd M.	paper.
kãc F.	glass.
kaju bi F.	cashew fruit.
kajulo M.	glow-worm.
kanəṇ.	pastle.
kaṇi F.	story.
kaṇḍ.	trunk.
kat F.	skin.
katər F.	scissors.
katərəp V.	to cut.
kati rog M.	skin disease.
kadəmbəri F.	novel.
kadəy.	prison.
kadern.	note book.
kadyeče setẽs.	imprisonment.
kan M.	ear.
kanapaḷi F.	lobe of ear.
kando M.	onion.
kapəp V.	to saw.
kapi F.	coffee.
kapur M.	camphor.
kapus M.	cotton.
kam N.	labour.
kaməḷ.	blanket.

kam kərəp V.	to work.
kama asəllo.	busy.
kayəmco Adj.	permanent.
kaydo M.	law.
karəṇ N.	cause.
karəstan N.	plot.
karḍ.	card.
karṭera M.	postman.
kal Adv.	yesterday.
kavḷo M.	crow.
kasov M.	tortoise.
kaḷiŋg N.	water melon.
kaḷij N.	liver.
kaḷok M.	darkness.
kaḷo Adj.	black.
kaḷkiṭ Adj.	dark.
kaḷji ghevəp V.	to look after.
kiṭli F.	kettle.
kiḍo M.	worm.
kĭḍkiḍit M.	lean.
kiḍmũy F.	insect.
kinn N.	ray.
kimit F.	price.
kir M.	parrot.
kirəṭ F.	leach.
killo M.	fort.
kučindrəpəṇ N.	envy, jealousy.
kučešṭa F.	redicule.
kuṭum N.	family.
kuṭuryã kheḷ.	hide and seek game.
kuḍ M.	room.
kuḍḍo Adj.	blind.
kuḍko M.	part.
kudəḷ F.	spade.
kup N.	cloud.
kumbar M.	potter.
kuraḍ F.	axe.
kurinj N.	deer.

kurup Adj.	ugly.
kulup N.	lock.
kulo M.	hip.
kuḷvaḍi M.	husbandman.
kusəllo Adj.	rotten.
kusã kiḍ F.	caterpillar.
kusti F. '	wrestling.
kuḷvaḍi M.	farmer.
keš.	law suit
keḷẽ N.	banana.
keḷi jhaḍ N.	plaintain tree.
kɛnkenna Adv.	sometimes.
kẽs M.	hair.
kokil F.	cuckoo.
konǰuš Adj.	miser.
koḍu Adj.	bitter.
kopus N.	lung.
kopḍo M.	cloth.
kobi.	cabbage.
kobu M.	cane.
kombi F.	hen.
koyti F.	sickle.
korəp V.	to carve.
koḷindur M.	rat.
koḷo M.	bud.
koḷso M.	coal.
kɔḍẽ N.	puzzle.
kɔṇḍo M.	bamboo.
kɔṇso M.	corner.
kɔmbo M.	cock.
kɔlər.	coller.
kɔlo M.	fox.
kyan N.	flame.
khəḍi sakər F.	sugar candy.
khəḍḍo Adj.	bald.
khəḍbədit Adj.	rough.
khəṇəp V.	to dig.
khət N.	manure.

khənǰir M.	dagger.
khərẽ N	true.
khərpiop N.	itch.
khəryan Adv.	truly.
khɨrc kərəp V.	to spend.
khako M.	arm pit.
khakḍi F.	chin.
khaṭ F.	bed stead.
khando M.	branch, shoulder.
khari M.	fisherman
khavəp V.	to eat.
khin.	moment.
khise kapolo.	pick-pocket
khiḷi F.	latch.
khujo M.	narrow necked pitcher.
khuṭəp V.	to pluck.
khuṭi F.	peg.
khuḍči F.	chair.
khuḍyaḷo Adj	naughty.
khuṇ F.	sign.
khuni M.	murderer.
khub Adv.	many, much.
khur M.	hoof.
khuḷi F.	sole.
khem kərəp V.	to forgive.
khey rog M.	tuberçuloses.
kheḷ M.	game.
kheḷəp V.	to play.
khokəp V.	to cough.
khokli F.	cough.
khoṭ N.	elbow.
khoḍu M.	chalk.
khop F.	shed.
khopputṭ.	hut.
khobrya tel N.	coconut oil.
khomis.	shirt.
kholo M.	scab.
khɔṭẽ N.	false.

khɔbrẽ N.	coconut copra.
khɔrẽ N.	shovel.
gəḍgəḍit vərəp V.	to roll.
gədiḍ.	quilt, matress.
gəp bəsəp V.	to be silent.
gəp ravəp V.	to be silent
gərəm Adj.	hot.
gərib Adj.	poor.
gərv M.	pride.
gə̃vaḷ.	shed.
gɨrvišṭ Adj.	proud.
gɨvṇḍi M.	mason.
gajər N.	carrot.
gaḍəv N.	ass.
gaṇi mhəṇəp V.	to sing.
gay F.	cow.
gayṇḍoḷ M.	earth-worm.
gal M.	cheek.
gãv N.	village.
gõv M.	wheat.
gaḷəp V.	to filter.
gaḷi marəp V.	to abuse.
giḍḍo M.	dwarf.
gid N.	vulture.
gim.	summer.
giraṇ N.	eclipse.
giḷəp V.	to swallow.
gutləvp V.	to wind.
guḍo M.	hill.
guḍguḍ M.	thunder
guḍḍo Adj.	short.
guṇəvəp V.	to multiply.
guṇkuḷo Adj.	round.
gunyan.	foundation.
gurva mas N	beef.
gurvar Adj.	pregnant.
gulabi Adj	rosy.
guḷi F.	bullet.

goṭo M.	cow shed
gobur.	ashes.
goru vasrã N. Pl.	live-stock.
gornador M.	Governor.
gošta pəḍəp V.	to like.
gɔḍ Adj.	sweet, gur.
gɔṇḍ M.	heart.
gɔl.	hole.
ghəṭ Adj.	hard, firm.
ghəṭ kərəp V.	to tighten.
ghəṭmuṭ Adj.	strong.
ghəḍi F.	fold.
ghəḍyaḷ N.	clock.
ghəḍi kərəp V	to fold.
ghəṇ M.	hammer.
ghər N.	house.
ghər dudi.	gourd.
ghəva ghər N.	maternal grand-father's home.
ghəsrəvəp V	to slip.
ghaṭ F.	bell.
ghaṭṭa kərəp V.	to spend.
ghaṇ Adj.	dirty.
ghaṇekar M.	oilmạn.
ghamello Adj.	damp, wet.
ghaləp V.	to put, to add, to wear
ghasəp V.	to rub.
ghugum M.	owl.
ghusḷəvəp V.	to churn.
gheun vəsəp V.	to carry.
ghevəp V.	to take.
ghogo M.	water fall.
ghoṭᵊr M.	nest.
ghoḍo M.	horse.
ghol F.	cave.
ghov M.	husband.
ghoso M.	throat.
cəut vaṭo M.	quarter.

cəkcəkit Adj.	bright.
cəṭṭẽ N.	a skin disease.
caḍ ~ c ḍ Adv.	more.
cəḍəp V.	to climb.
cəṇe.	horse gram.
cəmco M.	spoon.
cələp V.	to walk.
cərəp V.	to graze.
cəvkoni Adj.	square.
cəvda Nu.	fourteen.
ciṭṇi F.	chutney.
cɨrbi F.	fat.
cɨryo M.	jar.
cɨv F.	taste.
cai F.	key.
cakəp V.	to taste.
caṭəp V.	to lick.
canni F.	squirrel.
canne N.	moonlight.
cabəp V.	to bite.
camkiḷ M.	wart.
camḍẽ N.	leather, hide
cambar M.	shoemaker.
cuk F.	fault.
curəvəp V.	to crease
cul F.	oven.
cokəp V.	to suck.
cõc F.	beak.
cor M.	thief.
corəp V.	to steal.
cori F.	theft.
coḷəp V.	to rub.
coḷi F.	choli.
jəkəm F.	wound.
jəgəp V.	to live.
jəṭo M.	matted hair.
jəḍ Adj.	heavy.
jənavrã N.	animals.

jənel.	window.
jənt M.	worm.
jəḷəp V.	to burn.
jəḷer N.	mosquito.
jikmi kərəp V.	to injure.
jimin F.	land, floor.
jiḷči lakḍā.	fuel.
jage javəp V.	to wake.
jago F.	area, place
jamboy devəp V.	old.
jamoy devəp V.	to yawn.
jamboy F.	yawn.
jambḷo Adj.	violet.
jay javəp V	to want.
joran Adv.	fast.
jav F.	husband's brother's wife.
javəp V.	to become, to be
javõy M.	son-in-law.
jũ	yoke.
juijh M.	judge.
jũva bandəp V	to yoke.
jogi M.	monk.
jogin F.	nun.
joḍəp V.	to join.
jor M.	fever.
jori.	epidemic
jɔtẽ N	shoe.
jhəgḍəvəp V.	to quarrel.
jhəvəp V.	to have sexual intercourse.
jhaḍ N.	tree.
jhaḍəp V.	to sweep.
jhogo M.	cloak.
jhopaḷo M.	swing.
jhopaḷ ghevəp V.	to swing.
jhɔp.	herb.
cəkər N.	wheel.
cəndr M.	moon.
cəndrim M.	moon.

caku M.	pen-knife.
cabuk M.	whip.
čar Nu.	four.
čay.	tea.
čaḷis Nu.	forty.
čaḷis-pətrə.	spectacles.
čikol M.	mud, mash.
čikku Adj.	miser.
čikṭəvəp V.	to stick.
čicẽ jhaḍ N.	tamarind tree.
čiṭ F.	letter.
čiḍəvəp V.	to tease.
čiḍḍivəp V.	to press.
čitr N.	picture.
činta F.	anxiety.
čibəḍ.	melon.
čimṭo kaḍəp V.	to pinch.
čeḍũ N.	daughter, girl.
čeḍo M.	son.
čeḍḍi F.	short.
čeṇḍu M.	ball.
češṭa F.	redicule.
čehro M.	face.
čhəppər N.	roof.
čhapəp V.	to print.
ǰəg N.	world.
ǰənm M.	birth.
ǰəndis M.	birthday.
ǰəy M.	victory.
ǰadu F.	magic.
ǰadukar M.	magician.
ǰam jallo Adj.	tired.
ǰito Adj.	alive.
ǰib F.	tongue.
ǰillo M.	district.
ǰiv M.	life.
ǰiv divəp V.	suicide.
ǰevəṇ N.	meal.

ǰevče kuḍ M.	dining room.
ǰhəral.	general.
ǰhet saŋgəp V.	to boast.
ǰhel.	ice.
ṭopi F.	cap.
ṭoḷ M.	locust, grasshopper.
ṭə̃k N.	end, point.
ṭhərəvəp V.	to decide.
ḍəbo M.	tin.
ḍavo Adj.	left.
ḍoḷyã ghom M.	eyebrow.
ḍoḷyã patkuḷi F.	eyelid.
ḍoḷya mənḍuḷi M.	pupil.
ḍɔḷo M	eye.
təṇ N.	straw, fodder.
təmato M.	tomato.
təmbaku M.	tobacco.
tənno Adj.	raw.
təyar Adj.	ready.
təyar kərəp V.	to make.
təlvar F.	sword.
təvo M.	pan.
təḷ M.	bottom.
təḷə N.	rock.
təḷəp V.	to fry.
tiḷẽ N.	lake, tank.
təḷšivəp V.	to fry, to roast.
tɨkli F.	head.
tɨkli dukəp	headache.
tɨvšẽ N.	cucumber.
tak N.	butter milk.
takid kərəp V.	to admonish.
tagḍi F.	balance.
tajo Adj.	fresh.
taṇəp V.	to stretch.
tambḍo Adj.	red.
tatyẽ N.	egg.
tan F.	thirst.

tanduḷ M. — rice.
tanhello Adj. — thirsty.
tar F. — telegram, ferry boat.
tarik F. — date.
tasəp V. — to chisel.
tasṇi F. — chisel.
taḷ. — cymbal.
tika F. — criticism.
tin Nu. — three.
tirəskar kərəp V. — to hate, to smear.
tis Nu. — thirty.
tiḷ M. — sesame, mole.
tiḷā tel N. — til oil.
tup N. — ghee.
tupa divo M. — ghee lamp.
turtəri Adj. — smart.
tuvalo M. — towel.
tuḷtuḷit Adj. — smooth.
tera Nu. — thirteen.
telegram M. — telegram.
tɛl N. — oil.
toṇḍ N. — mouth.
tombu M. — tent.
tɔṇo M. — cudgel, club.
trikoṇ M. — triangle.
tribunal. — court.
thɨṇḍ Adj. — cold.
thəṇḍi dis M. — winter.
thəṇḍ kay. — coldness.
thəṇḍ saṇ. — coldness.
thar marəp V. — to kill.
thiki F. — nose ring.
thukəp V — to split.
theṭər N. — theatre.
thoḍo Adj. — little.
thɔṭo Adj. — lame.
thɔḍẽ Adj. — few.
dəmpar F. — noon.

dəya F.	pity, mercy.
dəyaḷu Adj.	kind.
dəy disọn.	kindly.
dəriyo M.	sea.
dəroḍekhor M.	robber.
dərvāṭo M.	gate.
dəvrəp V.	to keep.
dəḷəp V.	to grind.
dikšiṇ.	south.
dakəvəp V.	show.
dagine M(pl).	ornaments.
daṭ Adj.	thick.
daṭi.	thickness.
daḍi F.	beard.
dāt M.	tooth.
datā maḷ.	gum.
dāt usəḷəp N.	toothache.
datoṇi F.	comb.
dadlo M.	male.
dar.	door.
daru F.	gun powder.
dāv N.	root.
diya puǰa F.	lamp worship.
divəp V.	to give.
divo M.	lamp.
divče asəp V.	to owe.
dis M.	day.
disəp V.	to feel
disa undevəp N.	sunrise.
disā jor M.	typhoid.
disa pəḍəp N.	sunset.
duk N.	grief.
dukā N. (pl.)	tears.
dukor M.	pig.
dukṇē N.	illness.
dukḷivəp V.	to push.
dud N.	milk.
duḍ kadəp V.	to milk.

dudvalo M.	milkman.
duyēt.	ill, sick.
dušman M.	enemy.
dust kərəp V.	to repair.
dei F.	goddess, small pox.
deuḷ N.	temple.
deḍ Nu.	one and half.
der M.	husband's brother.
dev M.	God.
dēvəp V.	to climb down.
deš M.	country.
dahḷo M.	twig.
don Nu.	two.
dori F.	rope.
dōv M.	dew.
doš M.	blame.
doš lavəp V.	to accuse.
drakš N.	grape.
dveš M.	hatred.
dhəiry N.	courage.
dhəg M.	sunshine.
dhəḍ F.	bank.
dhəḍo M.	lesson.
dhəmki divəp V.	to threaten.
dhənuš N.	bow.
dhəngər M.	shepherd.
dhə̃y N.	curds.
dhərəp V.	to hold.
dhərma updeš kərəp V.	to preach.
dhəvo Adj.	white.
dhɨrm M.	religion.
dha Nu.	ten.
dhakəṇ N.	lid.
dhaḍəp V.	to send.
dhapəp V.	to cover, to shut.
dhāvəp V.	to run.
dhukiṭ M.	smoke, mist.

dhukṭi F.	fog.
dhup M.	incense.
dhupẽ N.	grave.
dhurəp V.	to seize.
dhũvəp V.	to wash.
dhotər N.	dhoti.
dhopər N.	knee.
dhobi M.	washerman.
nəu Nu.	nine.
nəkašo M.	map.
nəkšətr N.	star.
nərək M.	hell.
nəle.	ring.
nəvo Adj.	new.
nəvro M.	bridegroom.
nəvvɨd Nu.	ninety.
nəḷo M.	tile.
nɨṭ M.	actor.
nɨṭi F.	actress.
nɨḷ M.	tap.
nakarəp V.	to refuse.
nak N.	nose.
nakuṭ N	nail.
nakpuḍi F.	nostril.
nagəḍo Adj.	nacked.
nagor M.	anchor, plough.
nacəp V	to dance.
naṭək N	drama.
naṭək bəropi M.	dramatist.
natu M.	grandson.
na mhəṇəp V.	to refuse, to deny.
naykiṇ F.	prostitute.
nal.	coconut.
nalla jhad N.	coconut palm.
naš kərəp V.	to destroy.
nič Adj.	wicked.
nične kuḍ M.	bed room.
niṭ Adj.	straight.

nidəp V.	to sleep.
niraša F.	dispair.
nirmokhəḷ Adu.	innocent.
nivəḷ Adj.	clean.
nisiṇ.	staircase, ladder.
niḷo Adj.	blue.
nuk lavəp V.	to accuse.
nuksan.	loss.
nuvəp V.	to reap.
nustẽ N.	fish.
neṇṭo M.	young.
nhəy F.	river.
nhavəp V.	to bathe.
nhesəp V.	to wear.
nhovri F.	bride.
nhovro M.	bride groom.
pəir.	day before yesterday
pəis.	far.
pəkšpat M.	partiality.
pəŋko M.	fan.
pəṭṭo M.	belt, bracelet.
pəḍəp V.	to fall.
pəḍḍo M.	curtain.
pəṇəs M.	jackfruit.
pəṇo M.	great grand father.
pəṇǰi F.	great grand mother
pəṇsa jhaḍ N.	jackfruit tree.
pət N.	letter.
pətiŋg M.	kite.
pəndra Nu.	fifteen.
pəndra dis M.	fortnight.
pənnas Nu.	fifty.
pənno Adj.	old.
pəyryã jor.	maleria.
pəylīc.	already.
pəyši vəsəp V.	to go off.
pərət.	agaiŋ.
pərət divəp V.	to pay.

patək N.	sin.
patəḷ Adj.	thin.
pan N.	leaf, page.
pana riŋg M.	green.
panjor M.	cage.
papoḍ.	papad.
pãy M.	foot, leg.
payã aŋgṭo M	toe.
payjomo M.	payjama.
pãy dəvərəp V.	to step.
paro M.	mercury.
pal F.	house-lizard.
palki F.	palanquine.
palmɛtr.	cudgel.
pavəp V.	to reach.
pavṭo M	lizard.
pavs M.	rain.
pavsaḷo M.	rainy season.
pavs pəḍəp V	to rain.
pikəllo Adj.	ripe, pale.
piṭh.	flour.
pin.	pin.
pindəp V.	to tear.
pipəḷ.	pipal.
pivəp V.	to drink.
piso.	mad, stupid
pistəl.	pistol.
pũ M.	pus.
pujari M.	priest.
puǰa F.	worship
put M.	son.
putoṇi F.	niece, brother's or sister's daughter.
putoṇyo M.	nephew, man's brother's son.
punəv F.	full moon day.
purəp V.	to bury.
purkẽ.	east.

pərət yevəp V.	to return.
pərəb.	festival.
pərã.	day after tomorrow.
pərajəy M.	defeat.
pərikša F.	examination.
pərikš ghivpi M.	examiner.
pərikš divpi M.	examinee.
pərpərət.	often.
pəryetnə kərəp V.	to try.
pərsid Adj.	famous.
pələŋg.	canopy.
pəlli.	hearth.
pəvitrə udək N.	holy water.
pevitrə kay.	holiness.
pəvitrəpəṇ.	holiness.
pəsərkar.	shop keeper.
pəsrəvəp V.	to spread, to scatter.
pəḷəp V.	to flee.
pəḷəvəp V.	to see.
pikəḍəvəp V.	to catch.
piččim.	west.
piṭki F.	Cholera.
piḍi.	verandah.
piyli.	before.
piylo Adj.	first.
pišu M.	beast.
pauṇ Nu.	three fourth.
pako M.	bat.
pakḷi F.	petal.
pagi M.	fisherman.
pãc Nu.	five.
paṭ.	canal.
paṭi F.	beam, slate.
paṭẽ N.	basket.
paṭhlyan lagəp V.	to pursue.
paḍuk N.	calf.
paḍepəṇ N.	hatred.
paṇṇ.	lane.

pur jallo Adj.	tired.
pur javəp V.	to be tired.
purvɨj.	ancestors.
pul M.	bridge.
pulis.	police.
pustək N.	book.
pustək vikpi M.	book-seller.
peṭəvəp V.	to light.
peṇ.	oil cake.
pen.	pen.
pɛṭ F.	box.
pɐtrɔl.	kerosene.
pɛr N.	finger joint.
pokəḷ Adj.	hollow.
poṭã dukəp.	stomachache.
popoṭ M.	parrot.
polko M.	bodice, blouse.
pošṭ.	post-office, mail.
pošṭik Adj.	nutritious.
pošṭmən M.	postman.
pɔṭ N.	womb, stomach.
pɔṭan vəsəp V.	to creep.
pɔ̃vəp V.	to swim.
prarthəna F.	prayer.
pret N.	corpse.
phətyamari.	ship.
phəḍ N.	cobra's hood.
phəppəy.	papaya.
phərak‿phrak.	weak.
phəsək.	match stick.
phəsəvəp.	to cheat.
phəḷ N.	fruit.
phak N.	feather.
phakraṭo M.	wing.
phaṭ F.	back.
phaṭ dhərəp V.	to overtake.
phaṭlyan pərtəvəp V.	to turn round.
paṭlyan vəsəp V.	to follow.

phatoṭ M.	dawn.
phator M.	stone.
phatya par M.	dawn.
pharik kərəp V.	to pay.
phatya.	tomorrow.
phiyãs.	bail.
phugəp V.	to swell.
phul N.	flower.
phuršẽ.	enough.
pheṭo M.	turban.
pheṇ M.	foam.
pher.	iron.
pheri boṭ.	ferry boat.
phoḍ M.	blister.
phoḍəp V.	to break.
phoḍṇi F.	spice burnt in boiling oil.
phoppiṭ M.	parrot.
phɔḍ N.	cobra's hood.
phɔṇḍaro N.	pond.
phreǰhident M.	president
bəṭəṇ.	button.
bəṭaṭe.	potato.
bəḍəvəp V.	to beat, to thresh.
bəḍḍivəp V.	to pulverise.
bəḍhay marəp V.	to boast.
bədlivəp V.	to change.
bənɛr.	flag.
bəniyən.	banion.
bənobər.	equal.
bəndər.	port.
bəylã gaḍi F.	bullock-cart.
bəro vas M.	scent.
bəre kərəp V.	to cure.
bəre guṇ M.	virtue.
bəre javəp V.	to heal.
bəre mənaco Adj.	honest.
bəro Adj.	fine.
bərobər.	right.

bərovəp V.	to write.
bərkəḷã N. (pl).	ribs.
bəlay	danger.
bəs F.	bus.
bəsəp V.	to sit.
bəši F.	saucer.
bɨḍi F.	stick.
baoǰi M.	paternal aunt's son, maternal uncle's son; brother-in-law.
bãk.	bench.
bag F.	garden.
baŋgoṇe N.	low-tide.
baju F.	side.
baṇ M.	arrow.
badli F.	bucket.
band M.	dam.
bandəp V.	to string; to build.
bapuy M.	father.
bapul M.	maternal aunt's husband.
bapul bav M.	paternal uncle's son.
bapul bhəiṇ F.	paternal uncle's daughter.
bapolyo M.	paternal uncle.
baba ghər N.	girl's mother's home.
bãy F.	well.
bayri.	purgative.
bayl F.	wife, woman.
bara Nu.	twelve.
barik Adj.	lean, thin, narrow.
bavgivəp V.	to bend.
bavlẽ N.	doll.
baḷək N.	infant.
bĩ F.	seed.
bikuṇ.	bed-bug.
bibt vag M.	leopard.
biyər.	beer.
birbirẽ N.	butterfly.
biskuṭ.	biscuit.

bud F.	intellect.
budvar M.	Wednesday.
burko M.	veil.
beḍi F.	hand-cuff.
berij kərəp V.	to add.
bɐbo M.	frog.
bokro M.	goat
boṭ.	steamer
boḍa kəṭṭẽ N.	skull.
boḍko Adj.	bald.
bob marəp V.	to shout, to cry.
bos ghevəp V.	to kiss.
bɔṭ N.	finger.
bɔḍ N.	head.
bɔm M.	bomb.
bɔyl M.	bull.
bɔles.	pocket.
bɔḷar F.	stork.
brestar M.	Thursday.
bhəiṇ F.	sister.
bhə̃y N.	fear.
bhəyəŋkar Adj.	terrible.
bhəyro Adj.	deaf.
bhərəp V.	to fill.
bhəllo Adj.	full.
bhɨropi M.	baker.
bhajəp V.	to bake.
bhaǰi F.	boiled vegetable.
bhaǰipalo.	vegetable.
bhagəvəp V.	to divide.
bhaḍyan divəp V.	to rent.
bhaḍyan ghevəp V.	to hire.
bhayr.	out.
bhalo M.	spear.
bhav M.	brother.
bhavik Adj.	theist, pious.
bhik magəp V.	to beg.
bhik magpi M.	beggar.

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bhijəllo Adj.	drenched.
bhitər bhərəp V.	to enter.
bhivəp V.	to fear.
bhivkurepəṇ N.	cowardice.
bhivkuro Adj.	timid.
bhuk F.	hunger.
bhukello Adj.	hungry.
bhurgẽ Ṇ.	child.
bhurgepəṇ N.	childhood.
bhurgo M.	boy.
bhut.	ghost.
bhɛṇḍo.	lady's finger.
bhoṇḍbirəp V.	to hunt.
bhõvro M.	whirl-pool.
məŋgḷar M.	Tuesday.
məččhərdaṇi F.	mosquito curtain.
məǰhekuro Adj.	funny.
məḍẽ N.	corpse.
mədəd kərəp V.	to help.
mədi.	middle.
məde gəti	middle.
mədečan.	across.
mədyə rat F.	midnight.
mədyan rat F.	midnight.
mədhə bhag M.	centre.
mən (d) Adj.	slow.
mənn N.	death.
məngət N.	wrist.
mənsaḷḷo Adj.	tame.
məydan.	plain.
mərəp V.	to die.
mələm.	ointment.
məsalo M.	spice.
məḷ.	pasture.
məḷəp V.	to knead
məḷəb N.	sky.
miḍvəḷ M.	washerman.
miṇ M.	mound.

mɨnis M.	person.
mɨyl.	mile.
mɨšid.	mosque.
makoḍ M.	monkey.
maknə.	engine.
magəp V.	to request.
magir.	afterwards.
maṭov M.	pandal.
maḍ M.	coconut palm.
maḍəvəp V.	to trample.
maṇḍi F.	thigh.
mam M.	father-in-law, paternal aunt's husband, maternal uncle.
mami F.	mother-in-law, maternal uncle's wife.
mati F.	clay.
madri.	mat.
man.	regard, respect.
man F.	neck.
manay.	labourer.
mangẽ N.	crocodile.
manjər N.	cat.
mannyət divəp V.	to admit.
may F.	mother-in-law.
mayṭi F.	small bowl.
marəp V.	to beat, to throw.
marg M.	road.
malki asəp V.	to own.
mav M.	father-in-law.
mavli F.	spider.
mavši F.	maternal aunt, maternal uncle's wife.
mavši bav M.	maternal aunt's son.
mavši bhəiṇ F.	maternal aunt's daughter.
mavso M	maternal aunt's husband.
mas N.	meat, flesh.
mastɨr M.	teacher.

maḷəy.	storey.
miṭh N.	salt.
mitrəkay.	friendliness.
ministr M.	minister.
miši F.	moustache.
misiḷ.	mixture.
misaŋg.	chilly.
mukuṭ M.	crown.
muṭ F.	fist
muḍki F.	pot.
mutəp V.	to urinate.
mudi F.	ring.
mũy F.	ant.
murk Adj.	foolish.
murt.	idol.
mus M.	fly.
mustaki.	dress.
mejəp V.	to measure, to count.
meṇ(ḍ) bokro M.	sheep.
meṇ vat F.	wax candle.
mendu M.	brain.
mensaḷəp V.	to tame.
membr M.	member.
mello Adj.	dead.
mevṇi F.	wife's sister, sister-in-law.
mevṇo M.	wife's brother, brother-in-law.
mest M.	carpenter, black-smith.
meḷəp V.	to get.
meḷəvəp V.	to earn, to get.
mej N.	table.
mou Adj.	soft.
mokḷi kərəp V.	to release.
mog.	love, affection.
mog kərəp V.	to love.
moṭhyan Adv.	loudly.
moḍvo Adj.	short.
motər.	motor.

momo M.	navel.
mɔṭ minis M.	rich.
mɔṭho Adj.	loud.
mhəino M.	month.
mhəṇəp V.	to say.
mhəs F.	buffalo (she).
mharəg Adj.	costly.
mharog M.	leprosy.
mhalo M.	barber.
mhova mus.	honey bee.
mhɔv M.	honey.
yətta F.	standard.
yəš.	success.
yaj.	interest.
yatrə kərtolo M.	pilgrim.
yatra F.	pilgrimage.
yad F.	memory.
yad javəp V.	to remember.
yapar kərəp V.	to trade.
yayam M.	exercise.
yeun pavəp V.	to arrive.
yegḷi kərəp V.	to separate.
yedən.	pain.
yevəp V.	to come.
yeḷ F.	shore.
yeḷ M.	sun.
yeḷ F.	time.
yeḷ udet ti dis.	East.
yeḷ kərəp V.	to delay.
yeḷ pəṭṭe ti dis.	west.
yɛ ḍo M.	siege.
yɛ dna F.	pain.
yɛ ḷar.	in time.
rəg M.	rug.
rəgət N.	blood.
rəṇgit N.	vulture.
rəsto M.	road.
riŋg M.	colour.

rakəp V.	to preserve.
rakes M.	demon.
rag M.	anger.
ragar javəp V.	to get angry.
raǰ N.	kingdom.
raǰa M.	king.
raǰaput M.	prince.
raǰkərpi V.	ruler.
raǰǰə kərəp V.	to rule.
raǰdhani F.	capital.
raǰvado M.	palace.
raṇḍ F.	widow.
ranči kuḍ M.	kitchen.
raṇṭi Adj.	wild.
randəp V.	to cook.
ranpi M.	cook.
rama baṇ M.	rainbow.
rat F.	night.
ravəp V.	to dwell, to remain.
rikamo Adj.	empty.
rikša.	rikshaw.
riṇ.	debt.
riṇkar M.	debtor.
riṇ divpi M.	creditor.
rund Adj.	broad, wide.
rundi F.	breadth.
respet.	respect.
rɛg F.	line.
rɛḍo M.	buffalo (he).
rog M.	disease.
rogi M.	patient.
rovəp V.	to plant, to cultivate.
rɔkḍẽ.	soon.
rɔpo.	plant.
ləkš devəp V.	to look after.
ləkhoṭo M.	envelope.
ləj F.	shame.
ləṭ Adj.	fat.

ləḍay F.	battle.
ləḍhay kərəp V.	to fight.
ləvəŋg F.	clove.
ləsuṇ M.	garlic.
lign N.	marriage.
lign javəp V.	to marry
lagī.	near.
lagi yevəp V.	to approach.
lajkuro Adj.	shy.
lajpi Adj.	shy.
laǰevəp V.	to blush.
laṭəṇ.	lantern.
laṇḍgo M.	wolf.
lat marəp V.	kick.
lanle bɔṭ N.	little finger.
laps.	pencil.
lamb Adj.	long.
lambi F.	length.
laḷ F.	saliva.
laḷi F.	snail.
likṇi F.	pen.
lipəvəp V.	to hide.
limba jhad N	neam tree.
limbu M.	lemon.
luŋgi.	loongi.
lucco Adj.	rogue.
luṭ.	booty.
luṭəp V.	to rob.
lešin.	handkerchief.
lokər F	wool.
loṇi N.	butter.
loṇčẽ N.	pickle.
lobhi Adj.	greedy.
lɔkəp.	lock up.
lhagī.	neatness.
lhan Adj.	little, small.
lhar F.	wave.
vəil vəir kərəp.	flattery.

vəil vaṭen.	upwards.
vəkət.	medicine.
vəkta guḷi F.	pill.
vəktar asəp V.	to be under treatment.
vəgi.	silently.
vəcəp V.	to go, to depart.
vəjən.	weight.
vəj kərəp V.	subtract.
vəḍa jhaḍ N.	banian tree.
vəḍ kay.	greatness.
vəṇṇən.	praise.
vəyǰiṇ F.	midwife.
vər.	hour.
vərs N.	year.
vəltɛr.	easy-chair.
vəlləvəp V.	to row.
və̃vš M.	race.
vəḷəp V.	to turn.
vəḷvəḷəp V.	to wring.
viṇət F.	wall.
viy.	age, fence.
virtuḷ.	circle.
vaiṭ kərəp V.	to spoil.
vakəḍo Adj.	crooked, curved.
vakor M.	razoor.
vakḍi kərəp V.	to bend.
vag M.	tiger.
vaḍəp V.	to read.
vaṭ F.	way.
vaṭi F.	small bowl.
vaṭli F.	bowl.
vaḍəp V.	to serve food.
vaḍəvəp V.	to grow.
vadəḷ N.	storm.
vap.	steam.
vayṭ Adj.	bad.
vayṭi F.	white ant.
vayṭ guṇ M.	vice.

vayṭ disəp V.	to regret.
vayṭpəṇ.	sorrow.
var.	yard.
varo M.	wind.
val.	creeper.
vašel N.	bear.
vas M.	scent.
vaso M.	rafter.
vas ghevəp V.	to smell.
vikəp V.	to sell.
viṇəp V.	to weave.
vyapari M.	merchant.
vhəil.	season.
vhəkəl F.	bride.
vhəḍ Adj.	big.
vhəḍi caləvəpi.	sailor.
vhəḍpəṇ N.	greatness.
vhəyni F.	paternal aunt's daughter.
vhəlẽ.	oar.
vhəḷḷo Adj.	great.
vhãvəp V.	to blow.
šɛŋk M.	conch.
šətrəkay.	enmity.
šətru M.	enemy.
šəbd M.	word.
šəmbɨr Nu	hundred.
šərir N.	body.
šəstr.	weapon.
šai titer.	ink-pot
šaṇo Adj.	wise.
šantəta F.	peace
šant səbavaco.	sober.
šap divəp V.	to curse.
šabas.	bravo.
šay F.	ink.
šar N.	city.
šal F.	shawl.

šaḷ F.	school.
šīk F.	sneeze.
šikəp V.	to learn.
šikəvəp V.	to teach.
šik nasəllo Adj.	illiterate.
šikšəṇ.	education.
šikš kərəp V.	to punish.
šiŋg N.	horn.
šijəvəp V.	to season (food).
šiḍ.	sail.
šiṭ N.	boiled rice.
šim.	boundary.
šir F.	vein.
širmənt Adj.	rich.
šivəp V.	to sew, to stitch.
šīv M.	lion.
šīva pil N.	lion's cub.
šukrar M.	Friday.
šur Adj.	brave.
šekər.	fomentation.
šenivar M.	Saturday.
šepuṭ F.	tail.
šepṭi F.	tail.
ševṇe N.	bird.
šeḷo M.	moss.
šɛḍo M.	necklace.
šɛt N.	field.
šɛḷẽ Adj.	stale.
səil Adj.	loose.
səkəl Adj.	low.
səkaḷ.	morning.
sɨgḷẽ Adj.	all.
səŋkəṭ.	danger.
səjəvəp V.	to adorn.
səttɨr Nu.	seventy.
sətrənʃi F.	carpet.
sətra Nu.	seventeen.

sətri F.	umbrella.
səddī Adv.	always.
səddin'	daily.
səpən pəḍəp V.	to dream.
səpaṭ Adj.	flat.
səm kərəp V.	to repair, to correct.
səmjəvəp V.	to know, to understand.
səmjan saŋgəp V.	to explain.
səmpit.	wealth.
səytan M.	satan.
səyn.	army.
səyro M.	relative.
sərəvəp V.	to finish.
sərəḷ Adj.	straight.
sərkar.	government.
sərg M.	heaven.
səvət F.	co-wife.
səvə̃y F.	habit.
səvti aviy F.	step-mother.
səvti čeḍo M.	step-son.
səvti bhəiṇ F.	step-sister.
səvti bhav M.	step-brother.
səvva Nu.	one and a quarter.
sev̈šəy F.	suspicion, doubt.
səst Adj.	cheap.
sɨ Nu.	six.
sakər F.	sugar.
sakəḷi.	chain.
sakri kobu.	sugan cane.
sakš.	evidence.
sakšidar M.	witness.
sagvan jhaḍ N.	teak tree.
saŋgəp V.	to tell.
saṭ Nu.	sixty.
saḍi F.	sari.
saḍu M.	wife's sister's husband.
saṇ F.	touchstone.
saṇḍəp V.	to lose.

sat Nu.	seven.
sann.	broom.
sanj F.	evening.
sanǰe mayto.	afternoon.
sando M.	joint.
sabā̃v.	soap.
samaḷən divəp V.	to save.
sambaḷəp V.	to save.
say F.	cream.
sarun ghevəp V.	to besmear with.
sarẽ.	manure.
sarko Adj.	similar.
sal F.	bark.
savkar M.	money lender.
savli F.	shade, shadow.
sikpi M.	student.
sigred.	secret.
sī̃vasən.	throne.
suk N.	happiness.
sukaṇu.	rudder.
suko Adj.	dry.
suṇẽ N.	dog.
suṇya por N.	puppy.
sut.	thread.
sun F.	daughter-in-law.
sundər Adj.	pretty.
sup.	winnowing basket.
suy F.	needle.
suri F.	knife.
suryə M.	sun.
survat kərəp V.	to begin.
survatpəṇ N.	readiness.
sekretari M.	secretary.
səṇḍəl.	sandals.
sɛman.	week.
so.	much.
soḍəp V.	to leave, to release.
soḍəvəp V.	to solve.

sodəp V.	ṭo seek, to find, to hunt.
sorop M.	snake.
soro.	wine.
soləp F.	to skin, to peel.
soldad M.	soldier, police.
sošik Adj.	patient.
sosəp V.	to suffer.
somar M.	Monday.
sɔḷa Nu.	sixteen.
sṭeǰ N.	stage.
stuti F.	praise.
stotr M.	hymn.
stov ~ sṭov M.	stove.
svadhin javəp V.	surrender.
svas ghevəp V.	to breath.
həḍḍẽ Adj.	breast, chest.
həbuḷ Adj.	light.
həvo M.	air.
həṽs M.	swan.
həḷduvo Adj.	yellow.
hɨtti M.	elephant.
hɨtti dat M.	tusk.
hɨtti rog M.	elephant foot.
hɨlu Adj.	slow.
hagəp V.	to dung.
haḍ N.	bone.
haḍəp V.	to bring.
haḍa panjro M.	skeleton.
haṇəp V.	to hit, to strike.
hat M.	arm, hand.
hata təḷvyo M.	palm.
hatuṇ N.	bed.
hat lavəp V.	to touch.
har M.	garland.
haləp V.	to shake, to move.
havbhav M.	acting
hasəp V.	to smile.
himṭo Adj.	stingy.

hiro M.	diamond.
hirvo Adj.	green.
hukum kərəp V.	to command.
hututu M.	Hututu game.
huṇ Adj.	hot.
huni F.	brother's wife.
hunsaṇ F.	heat.
humkaḷəp V.	to hang.
humṭivəp V.	to root out.
humbər.	threshold.
hum yevəp V.	to sweat.
hũvar M.	flood.
hušar Adj.	clever, careful.
hoḍi F.	boat.
hoḷ M.	stream.
hoḷu Adv.	slowly.

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